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by

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ALSO

Book Reviews
Revisionist Announcements

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The International "Holocaust" Controversy

Arthur R. Butz

Some of you may be accustomed to hearing of me speak on the subject that I call "*The Hoax of the Twentieth Century*", the title of my book[1] on the legend of the physical extermination of millions of Jews, usually six million, by the Government of National Socialist Germany during the Second World War. On several occasions I have met with interested groups and given them what amounts to an oral synopsis of many of the arguments in my book.

Today I will cover different ground. I shall not concentrate on the Hoax itself but on the development of the international controversy surrounding the Hoax. I have several reasons for this choice of subjects and probably the most obvious is the fact that this is after all an advanced group of well informed persons, many or most of whom are familiar with the relevant English language literature. I feel we should not repeat such literature, and Dr. Faurisson is here to show you some things about the Hoax you probably have not seen yet. Another subject only partially known to most here is the development of the international controversy. Indeed many of even the "well informed" Americans are not even aware that there has been a very loud international "Holocaust" controversy recently, because they are forced to get most of their information on world developments from the U.S. press, which sometimes gives readers the impression that Butz is the only author who has rejected or challenged central claims of the extermination legend.

There are important perspectives to be gained by viewing the controversy on an international scale. Permit me to say a few more words motivating the present focus on the controversy surrounding the Hoax rather than the Hoax itself.

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A Simple Subject

One of my dilemmas is that, by writing a whole book on the Hoax, I may have suggested something that I did not wish to suggest, because there is an important point that I should perhaps have stressed. I wrote, but did not stress, that[2]

> There are many considerations supporting (my thesis) and some are so simple that they may surprise the reader even further. The simplest valid reason for being skeptical about the extermination claim is also the simplest conceivable reason; at the end of the war they were still there.

The dilemma I am delineating is that, by generating much verbiage on this subject, I may give some the impression that it is a complex one. Therefore let me state emphatically that the great verbiage is required not because the subject is complicated but because public opinion has become distorted by the media's generation of many times that verbiage, generated over several decades, with the consequence that unusual and elaborate therapy is required. However it is very important that this select group not lose sight of the fact that the subject is quite simple, and that only a cultural illness has made the great efforts of the Revisionists necessary.

The elements in an effective expose of the Hoax are not many. The principal points are as follows.

The Jews were singled out for special persecution by Nazi Germany. Many were deprived of their property, conscripted for labor, or deported east during the war. The German documents do not speak of exterminations. The term "Final Solution" (*Endloesung*) meant the expulsion of the Jews from Europe, and the deportations to the east were a step toward that objective.

Documents published by the International Red Cross and the Vatican do not harmonize with the extermination claims, and the very well informed wartime Pope, Pius XII, is often castigated for not speaking up against exterminations of Jews.

Partially on account of general wartime conditions and partially as a consequence of the German measures against the Jews (e.g. crowding into ghettos), a large number of Jews

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perished, but nothing near six million.

Published population statistics are quite meaningless, mainly because almost all of the Jews involved in the problem were East European (e.g. two or three million Polish Jews), but also because in the U.S.A. there has been no reliable count—the census does not treat this and the concept "Jew" was not admitted into the official records when a very large number entered the U.S. after the war. To the extent that a significant number of Jews might seem to be missing from some region they occupied before the war, they can to the best of our knowledge be accounted for in terms of the massive and well known postwar movements of Jews to the U.S., Palestine and other lands, and also in terms of their simply remaining in the Soviet Union where the Germans had put them, according to the German documents.

The evidence for the extermination allegations depends crucially on trials, such as the Nuremberg trials, held before courts that were for political reasons constrained to accept the basic truth of such allegations. Thus to many relevant defendants it seemed that the only possible defense strategy was to deny not the exterminations but only their personal responsibility for them (e.g. Ernst Kaltenbrunner or Adolf Eichmann).

The horrible scenes we found in the German camps in 1945 were the result of the total collapse, in the context of the total collapse of German industry and transport, of all German countermeasures against diseases, mainly typhus, that had plagued all German camps throughout the war. These German countermeasures had included periodic showers for all inmates and also extensive and periodic use of insecticides, such as Zyklon B, for disinfection purposes.

Concentration camp inmates were an important source of labor for the hard pressed wartime German economy, and the high death rate that prevailed in the camps throughout the war was considered "catastrophic"[3] by the Germans. As a result of the high death rate, about 350,000, or perhaps 400,000, inmates died in the German camps during the war, some minority of that number being Jews.[4]

There were crematoria in all of the camps for the disposal

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of the bodies of people who died there.

The camps in Germany are not even claimed to have been "extermination camps," except in occasional publications of a frankly sensationalistic nature. The so-called "extermination camps," such as Auschwitz, were all in Poland, and were captured by the Russians after having been evacuated in an orderly fashion by the Germans. The Russians found no horrible scenes comparable to those we later found in Germany, and no evidence of exterminations.

The "gas chambers" are fictitious and the best the bearers of the legend can do to argue their existence is to advance the ludicrous claim that the Zyklon did double duty in exterminating Jews as well as lice, or to misrepresent a shower or even an ordinary room as a "gas chamber." Another tactic is to confuse the concept of a "gas oven." All crematorium ovens are "gas ovens."

That is the basic structure of the Hoax.

Why a "Hoax"?

At this point it is convenient to remark on the title I chose for my book. In the controversy, one of the things that jolted some, even some who were otherwise favorably impressed by the book, was my use of the term "Hoax" to describe the received legend. Some felt that, whatever the truth of the legend, the term was not adequate or appropriate to the situation. Such a trivializing concept, it was thought, should not be applied to a legend that lives on the vast scale of the "Holocaust"—it struck some as comparable to criticizing Handel's *Messiah* as a "ditty."

Let me assure you that the choice of "Hoax" was calculated, and that today I am even more convinced that it was a felicitous choice, for the reason that the thing really is trivial. The term "Hoax" suggests something cheap and crude, and that is precisely what I wish to suggest. A term such as "myth," although correct and sometimes used by me, does not convey this important description of the nature of the evidence supporting the extermination claim.

The uncomfortable reaction to the term "Hoax" merely reflects the nature of the great popular delusion on this

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subject. At one time some of the people who are addressing you here, such as Dr. Faurisson and myself, shared not only the popular belief in the truth of the legend but also the popular impression that its truth was beyond question—"as established as the Great Pyramid," as I wrote. However at some point we undertook an investigation and discovered, remarkably quickly, that beneath the legend's face of granite there stood feet of clay.

It is this focus on the feet of clay, that Revisionists have seen in the historical record, that creates a great psychological distance between the Revisionists and even many intelligent people, and sometimes causes the Revisionists to appear to be crusaders of some sort. Those who have not seen the feet of clay cannot have the degree of certainty that seems to accompany the Revisionists. I believe that perhaps this contrast between the apparent dignity of the received legend and the reality of its crude and contemptible foundations is the key point that must be developed in the psychological reorientation of people whom you wish to inform. Once such a psychological reorientation is accomplished, the rest is routine. The jolt that the word "Hoax" causes is a calculated initial step in this reorientation.

A Societal Problem

Another reason for the wish to focus on the controversy here is that it represents a distinct problem. That is, there is an historical problem, treated in my book, and there is also the problem of the societal status of the legend, the subject of my talk today. The former, the historical problem, is relatively simple in comparison to the latter, or perhaps I should say that I do not feel that I understand the societal status of the Hoax nearly as well as I understand the Hoax itself. However a couple of obvious features can be safely noted. For one thing, it is a case of media induced hysteria. For another, the political interests involved are not dead and gone, like those of World War I, but are as contemporary as tomorrow's headlines, for Israel is always in trouble, and will be in trouble as long as it exists as a Jewish state.

This situation has put historical scholarship into a dread-

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ful situation, which can be seen more clearly if we consider the manner in which knowledge is almost always diffused in the "hard" sciences. There it is almost always the case that trained specialists, with appropriate credentials as professionals in the scientific area involved, make the initial revelations of new knowledge. These revelations are normally made first to colleagues and are formulated in the esoteric language of the specialty. Then, over some period of time, the new knowledge filters to general society, with the terms in which it is described undergoing in the process gradual simplification and popularization.

That is clearly not what has been happening in this "Holocaust" area. The non-specialist who has seen the feet of clay cannot get his most urgent and elementary questions answered by consulting the scholarly journals, for the simple reason that the societal and political conditions I have referred to have frightened the scholars away, and that is essentially the cultural illness I referred to earlier. It is not so much that the historians have had the wrong answers—they have not even confronted the questions, and the number of people outside of the historical profession, to whom that fact is painfully obvious, is at least literal myriads today. Imagine such a situation holding in physics.

Now one can understand the curiosity that so disturbs many people, that this is "a field completely dominated by non-historians," as I wrote.(5) Although the remark is no longer entirely true it is still largely the case that the people who have drawn the obvious conclusions from the feet of clay and have publicized their conclusions do not have backgrounds as historians—mine is in engineering. I am the first to concede that this is a sorry situation, but the situation would be even more sorry if nobody were asking questions about the so-called "Holocaust." We can and should take considerable comfort from the fact that we have retained the cultural vitality to carry on here despite the default of the historians.

Another facet of this is the fact that, the normal channels for the flow of knowledge having been blocked, leadership in disseminating the Revisionist view of the Final Solution has

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fallen to publications with special ideological orientations. For example the *Spotlight* in the U.S. and the *National Zeitung* in Germany are weekly newspapers that do not claim to be scholarly, but again we should take comfort from the fact that somebody has been beating the drum, for such widely read publications do nevertheless create pressures on the historians that make it more difficult for them to continue avoiding this subject.

They also serve to inform the general public and here we should take note of the requirements of Historical Revisionism, because I may be misunderstood by some here, and it may appear from my remarks that I am claiming that ideally such matters should be confined to scholarly journals and that the general public should not be bothered with them. I intend no such meaning, but it is true that there must be a distinction between the matters treated by scholars and those treated in the popular press.

The general public does not have the faculties or temperaments to treat knowledge in the ways of the specialists, so one must be prepared to accept something else for such purposes, and here it is useful to distinguish between an intolerable and a tolerable popular outlook. It would for example be intolerable if the populace believed the world to be flat. However, I suppose that for almost all practical purposes a belief that it is spherical would be tolerable, and that a concern for the macro and micro deviations from sphericity can be left to the relevant specialists.

A comparable situation holds in this "Holocaust" area, and most of the publications that have been propagating the Revisionist viewpoint on the Six Million have been doing a reasonably good job, both in terms of informing their readerships, given the noted constraints imposed by them, and in terms of generating pressures on the historians who might prefer to avoid the subject.

Development of the Controversy

Before the early Seventies there was only a relatively minor amount of publicly expressed questioning of the Holocaust legend. The most significant literature was the

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work of the former Buchenwald inmate and French Resistance member Paul Rassinier, who died in 1967. However, in reflection of the fact that there existed little interest in the subject, English translations of the Rassinier books were not published until very recently, i.e. in the past four years.

Around 1972 or 1973 there was an international development, by its nature not noticed at the time, that remains fundamentally mysterious. What I am referring to is the fact that a number of people in several countries, virtually simultaneously and completely independently of each other (in fact each was not even aware of the existence of the others), resolved to question the received legend, in the manner that was appropriate to his own situation, and to publish his conclusions. Thies Christophersen's booklet *Die Auschwitz Luege*, based on his recollections of his own stay near Auschwitz during the war, and with an Introduction by Manfred Roeder, was published in Germany in 1973, and it was soon followed there by Dr. Wilhelm Staeglich's short article in the monthly *Nation Europa*, also based on his recollections of his wartime assignment near Auschwitz. The year 1973 also saw the appearance in the U.S. of Dr. Austin J. App's booklet *The Six Million Swindle*.

Richard Harwood's booklet *Did Six Million Really Die?* was published in Britain in the Spring of 1974, and later in the same year there was the uproar at the Sorbonne over a letter by Dr. Robert Faurisson, so both were at work on this subject in 1973 if not earlier. My work commenced in 1972 and my book was published in Britain in the Spring of 1976 and in German translation a year later.

In this review I have not mentioned every relevant publication but no value judgments should be made purely from the inclusion or exclusion of anything from the list. The purpose here is not to offer a bibliography, or a critique, but to discuss the development of the controversy.

These developments of the early and mid-Seventies initiated reactions and a controversy that still shows no signs of subsiding, as I think you are aware. In Germany, Roeder was successfully prosecuted for his Introduction to the Christophersen booklet,(6) and Staeglich was punished with

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a five year, twenty percent reduction of his pension as a retired judge.[7] These acts of officially enforced censorship did not daunt any of these people. A new version of the Christophersen booklet was issued with an Introduction by Staeglich substituted for Roeder's, and Staeglich has recently published his fine book *Der Auschwitz Mythos* through the Grabert-Verlag, and he has also co-published a shorter work with Udo Walendy. The so-called liberal establishment in Germany has been in a dither over this lone courageous man, and it has been openly asked in its press "is it really so difficult to get this old and neo-Nazi?"[8]

Events unfolded differently in Britain, indeed in such a manner as to clearly suggest that questioning of the holy Six Million was not much longer to be restricted to an underground of any sort. In an astonishing development, the now famous Harwood booklet was favorably reviewed, by the well known author Colin Wilson, in the November 1974 issue of the influential monthly *Books and Bookmen*. A furious controversy, which lasted about six months, ensued in the "Letters" section of this magazine. I have elsewhere criticized the Harwood booklet and pointed out some serious errors in it.[9] However it also has its virtues, and has been effective in stimulating questions, cerebration and discussion of its formerly taboo subject. It was banned in South Africa in 1976,[10] and effectively banned in West Germany, in its German translation, in late 1978.

The Institute of Jewish Affairs in London published its quite vacuous article on my book in the November-December 1976 issue of its magazine *Patterns of Prejudice*. Around the same time there began at Northwestern University an uproar over my book that soon resulted in national and even international publicity. There was a long story in the *New York Times*, but the story misreported the title of the book as *Fabrication of a Hoax*.[11] I shall say a few more words about the fuss at Northwestern later.

In April 1977 I wrote to the magazine *Index on Censorship* (headquartered in London and affiliated with Amnesty International) to report to them the many acts of official censorship in this area, such as the events in Germany and South

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Africa. *Index* has assumed the responsibility of merely reporting instances of censorship, usually without further comment. They replied to me in May 1977 that they "will put the question of whether or not to take it up to our editorial board." On my trip to Europe in the Summer of 1977 I visited their headquarters and was told the editorial board had not yet deliberated on the matter. I have heard no further word from them and I intend to write to them again soon to report new instances of censorship, which were not long in coming, for I was forbidden from speaking in Munich on 3 September 1977.(12)

Another development of 1977 was the commencement of the English language publishing operations of Ditlieb Felderer's excellent group in Sweden.(13)

March 1978 brought the tragedy of the assassination of the French historian Francois Duprat, allegedly by an Auschwitz "remembrance commando," for the offence of having denied the Six Million.(14)

Spring 1978 saw the U.S. airing of NBC's eight hour *Holocaust* monstrosity, with all the preliminary and post hoopla. The inanities and hysterics were repeated in Britain later in 1978 and in several European countries early in 1979. In Germany the airing of *Holocaust* was perfectly timed to influence the Bundestag's decision not to permit a statute of limitations to go into effect for "war crimes." I criticized *Holocaust* elsewhere and I shall not waste words on it here.(15) I understand that it is to be shown again soon.

In the Summer of 1978 the Noontide Press edition of some of Rassinier's writings appeared.(16) A year later Historical Review Press issued its English translation of Rassinier's Eichmann book.(17)

Late 1978 brought a significant escalation of the controversy in all senses. In October the German publisher Propylaeen issued Prof. Hellmut Diwald's massive *Geschichte der Deutschen* (History of the Germans). Propylaeen is an old firm, now owned by Axel Springer, which specializes in publishing books written by scholars but for an intelligent lay readership. On two pages Diwald said some things very much in harmony with things Revisionists of the

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"Final Solution" have said, and of course the clamor of the Establishment's spokesmen was deafening. Golo Mann wrote that "these two pages ... are the most monstrous that I have had to read in a German book since 1945"[18] and the publisher responded to the clamor by stopping the sale of the first edition and substituting a new edition with the two offending pages hastily rewritten, in a style I am assured is not Diwald's, in order to conform to the usual line. Axel Springer further promised publicly, in words I cannot imagine coming from a U.S. publisher under any circumstances, that this was only the beginning of the rewriting of the book, and that by Fall 1979 the book would be "not recognizable."[19]

The original two pages that Diwald had published were not particularly significant in themselves; relatively little was said. There are however two points of major significance to note. First, Diwald does not lack credentials as an historian. He is a history professor at the Friedrich-Alexander University in Erlangen and has been well known in the historical profession since taking his doctorate under the German-Jewish historian Hans-Joachim Schoeps more than two decades ago. Second, the fact of the panic rewriting of the two pages, as a result of public pressure, definitively establishes points that should be made when people ask such questions as "why do even the Germans concede the reality of the six million murders?" or "why do the historians concede them?" The market in ideas in this area is not a free one. Throughout the world, there are at least informal and unofficial barriers to free expression and discussion.

In some countries, especially in Germany, there are also formal and legally enforced barriers. That fact has already been noted here, but late 1978 saw the initiation in Germany of a great new wave of repression. In that country there exists the concept of "youth-menacing literature" (*jugendgefaehrdende Schriften*). It is something like the "X rating" concept in the U.S.A. except that its application is supervised by the government and not almost entirely restricted to pornography. In theory, the law is supposed to prevent only the availability of things to youth, but when

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non-pornographic matter goes on the list, the practical effect is to ban it, for the law specifies that listed literature may not be advertized or sold to private parties by mail. It can still be sold in bookstores, subject to certain restrictions, but with the exception of the Diwald book the literature that has been discussed here has never been stocked by regular bookstores in Germany anyway.

Late 1978 marked the beginning of an obviously systematic campaign in West Germany to put much of the literature I have told you about on the list of youth-menacing literature. The first was the German translation of the Harwood booklet, and the German translation of my book, entitled *Der Jahrhundertbetrug*, went onto the list in May 1979.[20] There is also a move against the Staeglich book which is too recent to discuss further here. Such developments in the official area in Germany, together with developments in the unofficial area, such as the Diwald affair, answer conclusively the question of why even the West Germans concede the reality of the "exterminations." The system that we see there after the Second World War gives them no other choice.

Almost simultaneously with these events in Germany, things were happening in France. In late October 1978 *l'Express*, a magazine comparable to *Newsweek*, published an interview with Louis Darquier de Pellepoix, who had been commissioner for Jewish affairs in the Vichy government during the German occupation, and who has lived in Spain since the war. Darquier's generally unrepentant attitude, plus his claim that the only creatures gassed at Auschwitz had been lice, set off a French uproar virtually coincident with the one around Diwald on the other side of the Rhine. Most significantly for our interests, the spotlight then turned on Robert Faurisson, who was then teaching at the University of Lyon-2, and who had been almost forgotten since the relatively minor flap when he was at the Sorbonne in 1974. The disorders on the part of some of the students led to Faurisson's suspension from his teaching duties, a suspension that is still in effect, but another result of all this attention to Faurisson's supposedly outrageous views was that *Le Monde*, the French equivalent of the *New York Times*, saw

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itself obligated, much against its wishes, to give him space in which to express these views. It is true that *Le Monde* gave the other side much more space, but an important barrier had been broken, at least in France, and I am told that today there are a lot of questions being openly asked in that country whose expression would have been inconceivable only a year ago.(21)

As a consequence of the publicity in France, Faurisson was able to participate in a three hour debate on Italian language Swiss TV on 17 April 1979. I am told that the program generated enormous interest, that most impartial observers thought Faurisson had won the debate, and that the whole thing was rebroadcast on 6 May. As a result of the TV debate, a long interview with Faurisson was published in the August issue of the Italian magazine *Storia Illustrata*; this interview is by far the most instructive material on the "Holocaust" subject to be published, to date, in an "Establishment" magazine or newspaper.

At the height of the Diwald and Faurisson controversies in Europe, another one broke out in Australia. John Bennett, a Melbourne civil liberties lawyer, had sent copies of my book to several Melbourne academics, together with a memo by him summarizing what seemed to him to be some of the principal arguments in support of the thesis of the book, and inviting critical comment (I understand that to date, despite the publicity there, almost no such comment has been forthcoming). Neither the memo nor anything else Bennett had written on the subject had been intended for publication, but one weekly newspaper got a copy of the memo somehow and published it, igniting a controversy that lasted several months.(22)

In these controversies the guardians of the legend have said very little of intellectual content. It has, with only rare exceptions, been all name-calling—"anti-semitic," "neo-Nazi," etc. So here are a few people who have lived well up to or into middle age without it ever having occurred to anybody to call them such things, and who are now so belatedly assaulted with these political cuss words just because they asked questions about the Six Million.

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There was another important development early in 1979 and it came, oddly, from the CIA. Two photointerpreters released their study of some aerial reconnaissance photographs of Auschwitz that the U.S. made in 1944, when Auschwitz was of strategic interest as an oil target. Despite the publicity and even an historian's claims that the photographs provided some sort of evidence of exterminations, there was no such evidence in the photographs.(23) What was to be found in the photographs was on crucial points exactly what was predicted in my book, where it was shown that such photographs must exist, although I had not seen them.(24)

Negative Reactions in Academics

I have suggested that the negative reactions to the Revisionists of the "Final Solution" have been on the whole emotional, and I made no distinction between reactions of professional scholars and laymen. This was no oversight. I am sad to report that to an extent that stunned me the reactions of very many scholars have been what one might have expected from a hyperemotional Jewish grandmother. In the early stages of the public reactions to my book one Prof. Wolfe of New York University made a fool of himself by writing to the *New York Times* that Northwestern University should bring me up on charges of "academic incompetence" and "moral turpitude" for authoring and publishing the book whose title, he reported in his letter, was "*Fabrication of a Hoax.*" Clearly he had seen the *New York Times* story about the book, which reported an incorrect title, and he had not seen the book itself.(25)

That was an extreme case but it is still true that scholars who should know better have made a lot of noises while saying almost nothing of substance. In all of the professorial criticism of my book at Northwestern, the only point of historical weight that was raised against it, and that reached me, was that the published population statistics are in conflict with my claims. That fact is mentioned and discussed in the first chapter of my book.

The History Department at Northwestern supposedly un-

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dertook to sponsor a series of lectures entitled "Dimensions of the Holocaust," but then in his introductory remarks the Chairman of the Department gave the show away by thanking the Hillel Foundation for rounding up the speakers for the affair. The University shortly later published the lectures in a booklet that is presumably still available.

There was another instructive development at Northwestern. There was published in the student newspaper a full page advertisement, sponsored by the Hillel Foundation and bearing a statement of "condemnation" signed by about half of the faculty.(26) There is no need to reproduce the text here. The statement mentioned "the murder of over eleven million people, among them six million Jews, by Nazi Germany," and I think the most interesting feature of this is not the six million Jews but the five million or more others, who seem to have been added to the propaganda both rather recently and rather arbitrarily, although it is said that so-called "Nazi-hunter" Simon Wiesenthal has used the figure for some time.(27)

There is apparently some specific propaganda point served by the five million Gentiles. Wiesenthal claims that "one of the biggest mistakes made on the side of the Jews" has been to emphasize only the six million Jews and not the others, with the result that Jews "lost many friends." I must confess that I do not see the point at all, but apparently it has been decided to toss the five million Gentiles into the propaganda on at least selected occasions.

To return to the statement of condemnation that was signed by so many faculty members at Northwestern, there is clearly something graver involved here than mere conformity to a doctrine or established myth, for it is a certainty that the vast majority of the signers had never heard of the five million *goyim* until they were confronted with the statement to sign. Their subscription was not therefore based on mere unquestioning acceptance of a familiar historical claim. It was based on considerations even more baleful to an academic environment. I will not explore the point further here, but it is easy to get the dismal impression that many would have signed almost anything related to the controversy, provided the Hillel Foundation wished it signed.

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It is dismaying to report such behavior on the part of those to whom society has entrusted the custody of its affairs of the intellect. However there are at least some indications that it is being realized that a more serious treatment of my book, if only to attempt to discredit it, is required. It has recently been said that "Butz might succeed in delivering ammunition to more 'Revisionists' of the Final Solution. Here lies the danger. Butz should be unmasked, not ignored."(28)

Conclusions

You can see the gist of the conclusions I am going to draw from this account of the development of the controversy. What I have described to you has been a process whereby a thesis has emerged from the underground, to which it had been assigned both on account of political pressures and on account of its seeming implausibility (given the decades of propaganda), into the light of day where it is being discussed and argued in Establishment publications throughout the world. It is still a minority thesis, but the trend in favor of the Revisionists is obvious to anybody who is not willfully blind.

The Revisionists of the Final Solution, a handful of lone individuals of very meager resources, have been successful far beyond their expectations—at least I did not expect things to unfold so rapidly—and this cannot be explained entirely in terms of the quality of their efforts. It can only be explained in terms of society's being receptive to such views at this point in history. The development that I have outlined here has now gone so far that I now believe it is almost irrelevant what I and my present Revisionist colleagues do, or what happens to us.

To see the reason for this one need only return to one of my earliest points: this is a simple subject. The almost universal delusions have existed not because of the complexities of the subject but because of political factors in Western society. A corollary of the simplicity of the Hoax is that it only need be questioned and discussed, in a context free of intimidation and hysteria, for the psychological reorientation spoken of earlier to be accomplished, the shattering of the delusions following in due course. That point has for all practical

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purposes been reached or soon will be reached.

I shall make an observation that may seem harsh. The Revisionists of the "Holocaust" have been, to put it bluntly, victims of multifarious persecution. You know only a part of it—the part that appears in the newspapers, such as the book bannings in Germany or Faurisson's suspension at the University of Lyon-2. The other part, the more personal part, is at most only hinted at in the newspapers, is generally not known to you, and we shall not bother you with details of such painful things, but let me assure you they exist. I therefore am fully cognizant that it is harsh of me to make this observation: we should greet the fact of the persecutions, for they are symptomatic of success, and even the victims should be as elated over them as is psychologically possible in the grim personal circumstances they are in.

Sometimes it is said that the Revisionist Holocaust thesis is comparable to claiming that the world is flat, but note that nobody bothers the flat earth people. It is not rough to go up against the whole world with no chance of winning, but it is very rough to go up against it with some chance of winning. That is what the Revisionists of the Final Solution did, and that is the reason for the persecutions, but the persecutions are too late and in vain, for as I just noted it is almost irrelevant at this point what happens to today's "Holocaust" Revisionists. The present inertia of the controversy has the weight to bring down the Hoax even without their personal participatioon, and deliver these mendacious and pernicious yarns into the trash can of shattered hoaxes.

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The remark should not be misinterpreted as a claim that the number of Jews who perished was some minority of 350,000. Many more died outside of the concentration camps, from diseases in ghettos, in occasional pogroms, and in other commonplace and uncommonplace ways. The number is not known.

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The Mechanics of Gassing

Dr. Robert Faurisson

Among all those who make statements, speeches or use sentences in which the expression "gas chamber" appears, how many of those people actually know what they are talking about? It has not taken me very long to realize that many people commit one of the most glaring errors. These people imagine a "gas chamber" as being similar to a mere bedroom under the door of which a household gas is released. These people forget that an execution by gas is by definition profoundly different from a simple suicidal or accidental asphyxiation. In the case of an execution, one must carefully avoid all risk of illness, poisoning or death for the executioner and his crew. Such a risk is to be avoided before, during and after the execution. The technical difficulties implied herein are considerable. I was most anxious to know how domestic minks were gassed, how foxes were gassed in foxholes, and how in the U.S. a person who was sentenced to death was executed by gassing. I have found that, in the vast majority of cases, hydrocyanic acid was used for such purposes. This was precisely the same gas which the Germans used to fumigate their barracks. It was also with this gas that they allegedly killed groups of individuals as well as great masses of people. I have therefore studied this gas. I wanted to know its use in Germany and in France. I have reviewed ministerial documents governing the use of this highly toxic product. I had the good fortune of discovering some documents on Zyklon B and hydrocyanic acid which had been gathered by the Allies in the German industrial archives at Nuremberg.

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Then, with greater scrutiny I re-examined certain statements and confessions which had been made in German and Allied courts concerning the use of Zyklon B for putting prisoners to death, and I was shocked. And now, you in turn will also be shocked. I will first read to you the statement or confession of Rudolf Höss. Then, I will tell you the results of my research, purely physical, on hydrocyanic acid and Zyklon B. (Please bear in mind R. Höss was one of the three successive commanding officers at Auschwitz; all three of whom were detained and interrogated by the Allies. Only Höss left a confession, for which we are indebted to his Polish jailers.)

In this confession, the description of the actual gassing is remarkably short and vague. However, it is essential to realize that all those others who claim to have been present at this sort of an operation are also vague and brief and that their statements are full of contradictions on certain points. Rudolf Höss writes, "Half an hour after having released the gas, we would open the door and turn on the fan. We would immediately begin to remove the bodies." I call your attention to the word "immediately"; in German the word is *sofort*. Höss then adds that the crew in charge of handling and removing 2,000 bodies from the "gas chamber" and transporting them to the crematory ovens did so while "eating or smoking"; therefore, if I understand correctly, these duties were all performed without gas masks. Such a description runs counter to all common sense. It implies that it is possible to enter an area saturated with hydrocyanic acid without taking any precautionary measures in the barehanded handling of 2,000 cyanided cadavers which were probably still contaminated with the fatal gas. The hair (which was supposedly clipped after the operation) was undoubtedly impregnated with the gas. The mucous membranes would have been impregnated also. Air pockets between the bodies which were supposedly heaped one of on top of the other would have been filled with the gas. What kind of superpowerful fan is able to instantly disperse so much gas drifting through the air and hidden in air pockets?

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Even if such a fan had existed, it would have been necessary to perform a test for the detection of any remaining hydrocyanic acid and to develop a procedure for informing the crew that the fan had actually fulfilled its function and that the room was safe. Now, it is abundantly clear from Höss's description that the fan in question must have been endowed with magical powers in order to be able to disperse all of the gas with such flawless performance so that there was no cause for concern or need for verification of the absence of the gas!

What mere common sense suggested is now confirmed by the technical documents concerning Zyklon B and its usage. In order to fumigate a barrack, the Germans were constrained by numerous precautionary measures: specially trained teams which were licensed only after an internship at a Zyklon B manufacturing plant; special materials including especially the "J" filters which when used in gas masks were capable of protecting an individual under the most rigorous toxic conditions; evacuations of all surrounding barracks; warnings posted in several languages and bearing a skull and cross-bones; a meticulous examination of the site to be fumigated in order to locate and seal any fissures or openings; the sealing of any chimneys or airshafts and the removal of keys from doors. The cans of Zyklon B were opened at the site itself. After the gas had apparentlyy killed all the vermin, the most critical operation would begin: this was the ventilation of the site. Sentries were to be stationed at a certain distance from all doors and windows, their backs to the wind, in order to prevent the approach of all persons. The specially trained crew equipped with gas masks would then enter the building and unclog the chimneys and cracks, and open the windows. This operation completed, they had to go outside again, remove their masks and breathe freely for ten minutes. They had to put their masks on again to re-enter the building and perform the next step. Once all of this work was completed, it was still necessary to wait TWENTY hours. Actually, because Zyklon B was "difficult to ventilate, since it adheres strongly to surfaces," the dispersion of the gas

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required a long natural ventilation. This was especially important when great volumes of the gas were employed as in the case of a barrack containing more than one floor. (When Zyklon B was used in an autoclave with a total volume of only 10 cubic meters, ventilation (forced or artificially) was still necessary.) After twenty hours had elapsed, the crew would return with their masks on. They would then verify by means of a paper test (the paper would turn blue in the presence of hydrocyanic acid) as to whether or not the site was indeed again fit for human habitation. And so we see that a site which had been gassed was not safely accessible until a minimum of 21 hours had elapsed. As far as French legislation is concerned, the minimum is set at 24 hours.

It becomes, therefore, apparent that in the absence of a magical fan capable of instantly expelling a gas that is "difficult to ventilate, since it adheres strongly to surfaces," the "human slaughterhouse" called a "gas chamber" would have been inaccessible for nearly a full day. Its walls, floors, ceiling would have retained portions of a gas which was highly poisonous to man. And what about the bodies? These cadavers could have been nothing less than saturated with the gas, just as the cushions, mattresses and blankets discussed in the same technical document on the use of Zyklon B would have been saturated also. These mattresses, etc., had to be taken out of doors to be aired and beaten for an hour under dry atmospheric conditions and for two hours when the weather was humid. When this was accomplished, these items were then heaped together and beaten again if the paper test revealed any further presence of hydrocyanic acid.

Hydrocyanic acid is both inflammable and explosive. How could it then have been used in close proximity to the entrance of crematory ovens? How could one have entered the "gas chamber" while smoking?

I have not yet even touched upon the subject of the superabundance of technical and physical impossibilities which become apparent upon an actual examination of the site and the dimensions of the supposed "gas chambers" at Auschwitz and Auschwitz-Birkenau. Moreover, just as an

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inquisitive fact-finder of the Polish museum may discover, these chambers were in reality nothing more than "cold storage rooms" (mortuaries) and were typical of such rooms both in lay-out as well as size. The supposed "gas chamber" of Krema II at Birkenau, of which there remains only a ruin, was in fact a morgue, located below ground in order to protect it from heat and measuring 30 meters in length and 7 meters in width (two meters on either side for cadavers and 3 meters down the center to allow for the movement of wagons). The door, the passageways, the freight lift (which measured only 2.10 meters by 1.35 meters) which led to the crematory chamber were all of Lilliputian dimensions in comparison to the insinuations of Höss's account. According to Höss, the gas chamber could easily accommodate 2,000 standing victims, but had a capacity of 3,000. Can you imagine that? Three thousand people crammed into a space of 210 square meters. In other words, to make a comparison, 286 people standing in a room measuring 5 meters by 4 meters! Do not be deceived into believing that before their retreat the Germans blew up the "gas chambers" and crematory ovens to conceal any trace of their alleged crimes. If one wishes to obliterate all trace of an installation which would be intrinsically quite sophisticated, it must be scrupulously dismantled from top to bottom so that there remains not one shred of incriminating evidence. Destruction by means of demolition would have been ingenuous. If explosives had been employed, mere removal of the concrete blocks would still have left this or that telltale sign. As a matter of fact, Poles of the present day Auschwitz museum have reconstructed the remains of some "Kremas" (meaning, in reality, reconstructions of crematoria and supposed "gas chamber"). However, all of the artifacts shown to tourists attest to the existence of crematory ovens rather than to anything else.

The real gas chambers, such as those created in 1924 and developed by the Americans around 1936-1938 offer some idea of the inherent complexity of such a method of execution. The Americans, for one thing, only gas one prisoner at a time normally (some gas chambers exist, however, which are

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equipped with two seats for the execution of two brothers, for example). The prisoner is totally immobilized. He is poisoned by the hydrocyanic acid (actually by the dropping of sodium cyanide pellets into a container of sulfuric acid and distilled water which results in release of hydrocyanic acid gas). Within approximately 40 seconds, the prisoner dozes off, and in a few minutes he dies. Apparently, the gas causes no discomfort. As in the case of Zyklon B, it is the dispersion of the gas which causes problems. Natural ventilation for 24 hours is not possible in this case. Obviously, the location of the site of execution precludes such ventilation withhout seriously endangering the guards as well as other prison inmates. What, then, is the best course of action with a gas which poses such difficult problems of ventilation? The solution is to transform the acidic vapors into a solid salt which can then be flushed out with water. For this purpose, ammonia vapors which are basic are used to react with the acid vapors to form the salt by chemical reaction. When the hydrocyanic acid has all but vanished, a warning signal would alert the attending physician and his aides who are located on the opposite side of a glass barrier. The warning signal is phenolphthalein. It is arranged in containers located at various places in the chamber and turns from pink to purple in the absence of hydrocyanic acid. Once the absence of the poison is indicated and once an arrangement of fans draws the ammonia fumes out through an exhaust vent, the physician and his assistants enter the chamber wearing gas masks. Rubber gloves are used to protect the hands. The doctor ruffles through the convict's hair so as to brush out any residual hydrocyanic acid. Only after a full hour has elapsed may a guard enter the chamber. The convict's body is then washed very carefully and the room is hosed down. The ammonia gas has by this time been expelled via a high chimney stack above the prison. Because of the danger to guards who are normally stationed in the prison watch towers, in some prisons the guards are required to leave their post during such an execution. I will just mention the other requirements for a completely air-tight gas chamber such as the need for locks, "Herculite" glass barriers of considerable

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thickness (because of the risk of implosion since a vacuum has to be made) of consider, a vacuum system, mercury valves, etc.

A gassing is not an improvisation. If the Germans had decided to gas millions of people, a complete overhaul of some very formidable machinery would have been absolutely essential. A general order, instructions, studies, commands and plans would surely have been necessary also. Such items have never been found. Meetings of experts would have been necessary: of architects, chemists, doctors, and experts in a wide range of technical fields. Disbursements and allocations of funds would have been necessary. Had this occurred in a state such as the Third Reich, a wealth of evidence would surely have survived. We know, for example, down to the pfennig the cost of the kennel at Auschwitz and of the bay trees which were ordered for the nurseries. Orders for projects would have been issued. Civilian workers and engineers would not have been permitted to mingle with the inmates. Passes would not have been granted to Germans in the camp, and their family members would not have had visiting rights. Above all, the prisoners who had served their sentences would not have been released and permitted to return to their respective countries: that well guarded secret among historians was revealed to us several years ago in an article by Louis De Jong, Director of the Institute of World War II History of Amsterdam. Moreover, in the United States the recent publication of aerial photographs of Auschwitz deals a death blow to the extermination fable: even in the summer of 1944 at the height of the influx of Hungarian Jews, there is no indication of any human pyre or throng of prisoners near the crematorium (but an open gate and a landscaped area are clearly visible) and there is no suspicious smoke (although the smoke stacks of the crematoria reportedly spewed forth and flames continuously that were visible from a distance of several kilometers both day and night).

I will conclude with a comment on what I regard as the criterion of false evidence regarding the gas chambers. I have noticed that all of these statements, vague and inconsistent

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as they are, concur on at least one point: the crew responsible for removing the bodies from the "Gas chamber" entered the site either "immediately" or a "few moments" after the deaths of the victims. I contend that this point alone constitutes the cornerstone of the false evidence, because this is a physical impossibility. If you encounter a person who believes in the existence of the "gas chambers," ask him how, in his opinion, the thousands of cadavers were removed to make room for the next batch.

NOTE:

Due to the pressure of time, we regret that Dr. Faurisson's article is published here without footnotes or references. This was because Dr. Faurisson wishes both the references and their translation to be scrupulously accurate. The references and notes will be published at a later date. Readers who wish to study the U.S. prison "Gas Chamber Procedure Check Sheet" shoud refer to *The Spotlight* newspaper (300 Independence Avenue South-East, Washington, D.C. 20003) of 24 December 1979.

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Hidden Aspects of the Katyn Massacre

"The Lost 10,000"

Louis FitzGibbon

In his magnum opus, *Gulag Archipelago* Solzhenitsyn says:

> "They took those who were too independent, too influential, too noteworthy; they took particularly many Poles from former Polish provinces. (It was then that ill-fated Katyn was filled up; and then too that in the northern camps they stockpiled fodder for the future army of Sikorski and Anders)".

But 'Katyn' is a collective word used to embrace not only those 4,500 found in the forest of that name, but a further 10,000 murdered at the same time. These were the men imprisoned at Starobielsk Camp (about 4,000) and at Ostashkow Camp (about 6,000). It is customary to refer to them briefly as "the other 10,000—whose whereabouts have remained a mystery." But 10,000 murdered prisoners cannot be dismissed in so short a sentence. This figure represents perhaps the total population of a sizeable town or, if seen as an army advancing across the plain it would appear a mighty host indeed. One thing is certain: just as no word ever came from the 4,500 Poles in Kozielsk camp after May 1940, so too was nothing again heard after that date from the 4,000 in Starobielsk camp, nor from the 6,000 in Ostashkow camp. They could not just vanish, and their bodies must be somewhere. But where?

At this point it is interesting to note that when the Germans first uncovered the corpses in Katyn forest they gave out that they had found 11,000. They did this for propaganda purposes and later amended the figure to the true one of 4,254. However, the Soviets also used the figure of 11,000 when trying to pin Katyn on Herman Goering at Nuremberg, but

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there was a far more cynical reason. After all the Soviets knew the true figure as they had carried out the massacre. But they quoted 11,000 at Nuremberg in an effort to smudge the truth and somehow 'loose' the victims from Starobielsk and Ostashkow. As most people now know the Soviet accusation about Katyn fell to the ground and it is a matter for international shame that the whole subject was dropped and no mention of Katyn appears in the final judgement of the Nuremberg trials. So in this strange way some 10,000 men were seemingly made to disappear as if they had never existed at all. It is for that reason that I have entitled this lecture: "The Lost 10,000."

No Historical Review would be complete until every effort has been made to unravel this man-made mystery, compounded as it is by the cowardice of the international community in creating the "cover-up" which has banned the whole subject of Katyn from the pages of readily available records. But in the very name of humanity these lost men must be found; the manner of their passing must be recorded and proclaimed, and they must be given back their rightful places in the annals of time. To achieve this should be a solemn duty with any positive and sincere research body in the name of Truth as well as in the name of Compassion.

Now I have said that most of the prisoners from Kozielsk Camp were murdered in Katyn forest; in fact the number of corpses was 4,254 + 1 making 4,255. It is known that 245 were capriciously spared so that we arrive at the correct number originally imprisoned in that camp, which was 4,500. We must now consider the numbers spared from the other two camps, and they are as follows:

From Ostashkow Camp 124
From Starobielsk Camp 79

Thus of the 6,500 originally imprisoned in Ostashkow Camp 6,376 were murdered, and of the 3,920 originally imprisoned in Starobielsk Camp, 3,841 were murdered. If we now add these last two totals of victims together we arrive at a figure of 10,217—and that is the matter we are considering today.

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10,217 Polish prisoners each individually shot in the back of the head by the Soviet NKVD in the Spring of 1940. Remember also that the Russian attack upon Poland of 17 September 1939 was all over by 28 September in that year, and recall that the Germans did not attack the Soviet Union until June of 1941. Spring 1940 was, therefore, 'peacetime' in Russia—and this makes the massacre all the more cold-blooded and calculated. But it was, as we know, a deliberate attempt to cut off the flower of Poland by liquidating the leaders so as to leave the remainder of the population rudderless. Such an act is known by no other name than Genocide! In this case not only unpunished, but also unmentioned! We must now return to the two camps at Starobielsk and Ostashkow as being the last places known for certain in connection with the "lost 10,000."

On 5 April 1940 the senior Polish officer at Starobielsk was a Major Niewiarowski and at 9:00 a.m. on that day the Soviet camp commander Lt. Colonel Boreshkov, with Kirshov, the political commissar, called on Niewiarowski and told him that the camp was being wound up and that on the same day the first batch of officer-prisoners numbering 195 was to leave.

"Where to?" asked Major Niewiarowski.

"Where ... ?" Boreshkov drawled his answer, "Home! To your own homes. You will be sent first to transit camps, and then—to where you came from; to your wives." Then he laughed. And from then on, transports were sent out daily after roll-calls in Block 20. The daily groups varied from 60 to 240 persons. One day while all this was going on a Lt. Mlynarski asked Boreshkov: "Why do you send us away in groups of 240 at the most? Having brought us all here in thousands, you could surely send us back the same way?"

"We can't," he replied. "The whole world is at war. We have to be ready too. We cannot spare the transport."

On 26 April the transports were stopped until 2 May when again a certain number were sent off. There was another delay until 8, 11 and 12 May on which days the last transports left Starobielsk camp, and it had been noted that each daily group had been selected from many different prison blocks and never included groups of friends but in total

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comprised men unknown to each other. This was brought to the notice of the Camp Commander who always replied to the effect that it did not matter as all the prisoners would meet up again in the transit camps. It appears that on 25 April one group of 63 was herded into railway trucks and sent to Voroshilovgrad and from there to Kharkov, where the train was held up. One of the prisoners managed to poke his head through a gap in the door and speak to a railway worker who was tapping the wheels with a hammer.

"Comrade," whispered the prisoner, "is this Kharkov?"

"Da—Yes, Kharkov. Prepare to leave the train. This is where all 'yours' are unloaded and sent further in vehicles."

"Where to?" asked the prisoner.

The railway worker shrugged his shoulders, spat between the wheels and said no more.

Sometimes in history disjointed snippets of information drift in like flotsam, and one such is a report that when the Germans were later being driven back from the Kharkov area Russian shells were bursting north of the town. It is said that one barrage of exploding shells caused "corpses to fly in the air, as if from some burial ground." There is no further corroboration to this item.

It is now time to turn to the camp at Ostashkow which was in a disused monastery in the middle of a lake, joined to the mainland by a bridge. From there too, after 4 April 1940, groups of prisoners were formed and similarly assured that they were being sent home. We have seen that 124 were capriciously spared of the total 6,500. Where did the rest go? Senior Constable of the Polish Police Forces, A. Woronecki, related a story of a conversation he had with one of the camp guards who, in exchange for a pinch of foul black Soviet tobacco, agreed to "let the secret out."

"You will never see your comrades again...."

"Why—where are they?"

"It isn't true that they are sent home. Neither were they sent to labor camps."

"Well, then ... what is the truth?"

The guard smoothed out a scrap of newspaper, inserted the

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tobacco, and rolled a cigarette. He inhaled the first puff and said:

"They have drowned them all...."

Military Police Sergeant J.B. who was also a prisoner at Ostashkow, confirmed everything related by others—the prisoner transports always comprised groups of between 60 and 300 men. One day he wandered into the camp bakery where he was on friendly terms with Nikityn, the chief baker.

"Where are they sending us? Do you know?"

"Na sievier, braktu (To the north, my friend). They are sending you somewhere to the North" answered Nikityn.

On 28 April 1940 this Sergeant was in a group of 300 leaving the camp. And they went northwards along the Leningrad line. At Bologoye, his truck with others was detached and sent off in the direction of Rhzev, while the remainder could be seen still standing at Bologoye..

So here, at least, are two place names: Kharkov and Bologoye. We are, perhaps, getting closer to the solution. It must now be recalled that after the German attack on Russia of 1941 the Soviets were rolled back almost to the gates of Moscow and, in desperation, sought everywhere and anyhow to find the means to halt the advances of the Wehrmacht. One such solution was to form an army from the 1½ million Poles they had fed into the Gulag Archipelago. This army, under the command of General Anders, had come together as Poles dragged themselves across Siberia to join. They came from all parts of Russia—weary, suffering from dysentery and emaciated from their sufferings. But all were private soldiers; the officers were missing! General Anders set up a special office to try and trace these officers, and it was in that office that a list of the missing was compiled.

On 26 April 1943, a woman named Katarzyna Gasziecka, reported to the office. She was the wife of one of the missing officers, and she had this to say:

> In June 1941, among a crowd of 4,000 men and women all deported from Poland, I was shipped over the White Sea. We were sailing from Arkangel to the estuary of the river Peczora. They were sending us for further slave labor and misery, and I was sitting on the deck of the barge. I felt a bitter yearning to

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be free; to return to Poland, and to see my husband again—I began to cry. This attracted the attention of a young Russian soldier who came over and asked me what was the matter, to which I replied:

"My fate. Is it also forbidden in your country to cry? I am crying also over my husband's fate."

"And who was he?"

"A Captain."

The Bolshevik burst into scornful laughter.

"Your tears won't help him anymore. All your officers were drowned here. In this very sea." Then he cruelly told me that he himself had taken part in the convoy which had transported about 7,000 people, mostly Polish officers and members of the Polish police. They had been towed out in two barges which were later cut adrift and sunk. "All went straight to the bottom." He went away, but another Russian, not a soldier but a barge crewman, came to me. He tried to say something comforting and ended:

"It is true what you have just heard. I also saw it with my own eyes. The barge crew was taken off into the towing ship. The barges had been pierced through. It was an awful sight. No one could have saved himself."

This theory of the prisoners from Ostashkow being drowned in the White Sea is the one which most Poles know, and which many believe. The train route to the White Sea leads from Ostashkow through Bologoye. But it was also known that many thousands of Poles had been sent North, all to work as slave laborers on the new railway system, and they had not been officers. Indeed many of these private soldiers found their way back to join General Anders' Army.

Logically this theory of drowning in the White Sea does not stand up. The liquidation of the three camps at Kozielsk, Starobielsk and Ostashkow was centrally planned, and as we know, the inmates of Kozielsk were taken to the nearest conveniently secret place, and there shot—at Katyn. Further, evidence and commonsense points to the fact that it would be militarily better to take the prisoners by train to a railway station nearest to the place of execution and transport them thence by automobile or truck. To take many thousands of prisoners hundreds of miles to the White Sea was to risk escapes and the operation being witnessed by too many of the local population. However the transport of the prisoners

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from Starobielsk camp to Kharkov by train does fit in with the Katyn plan and thus there is reason to suppose that the Ostashkow prisoners were dealt with in a similar way—meaning that they were taken by train to Bologoye and thence by diesel truck to some nearby wood for extermination.

This is as far as speculation amongst Poles of my acquaintance goes—10,000 men buried; piles of corpses, one above another, compressed into a liquifying mass of putrefacation, just as at Katyn—but over twice as many. The mind is stunned at the thought of these two mass-burial places, probably alike in every way to the mass graves at Katyn. Men with bullet holes in the backs of their heads—some with their hands tied; some with sawdust stuffed into their mouths to prevent them crying out. A scene of horror and satanic purpose!

But there was another clue. On 14 May 1962 Congressman Derwinsky made a significant speech in the House of Representatives in which he tried to establish a special House Committee on Captive Nations and used as his main argument the Katyn case and the findings of the Select Committee of 1952. He referred to a resolution passed in 1949 by the National Council of the Polish Republic on the motion of the Polish Government-in-Exile. This resolution expressed gratification that the initiative for an independent investigation of the Katyn massacre had been undertaken in the United States, and expressed confidence that:

> "people with sufficient moral strength would be found in the free world, able to bear the burden of struggle for the truth and to wage this struggle victoriously."

He told Congress how the Soviets had refused to take part in the Select Committee of 1952 and quoted their Memorandum dated 29 February 1952:

> "The question of the Katyn crime had been investigated in 1944 by an official commission, and it was established that the Katyn case was the work of Hitlerite criminals, as was made public in the press on 26 January 1944. For 8 years the Government of the United States did not raise any objections to such conclusion of the Commission until recently."

Congressman Derwinsky went on to quote the words of

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Representative Madden who, in 1952, addressed a mass meeting of Poles in London and, *inter alia*, said:

> "Katyn is not only a Polish issue, but one that affects the conscience of the entire civilized world being at the same time a threat to this world."

Continuing his speech, Congressman Derwinsky then made a statement of great significance, albeit that it was somehow not singled out for special attention at the time. He referred to the publication in 1957 of a Secret Soviet document in a German weekly periodical. Giving the date of the document as 10 June 1940, it was said to contain details of how the three camps (Kozielsk, Starobielsk and Ostashkow) were wound up, and thus contained the solution to the mystery which has bothered so many, and which we are discussing today, namely the whereabouts of "the other 10,000" who were not found in the death-pits of Katyn.

In 1974 I was actively engaged, as Hon. Secretary, on the work of the Katyn Memorial Fund, and thus was once more contemplating the whole ghastly story. Not for the first time I was filled with a smoldering rage that no nation had forced this issue to the attention of an international tribunal, but instead had allowed the Katyn case to fade away or had participated in the vast cover-up which so many have been at pains to create. And again I found myself pondering the mystery of the "lost 10,000." Somehow these men must be found—but how? And then I re-read Congressman Derwinsky's speech of 1962 and suddenly the Secret Report of 10 June 1940 seemed to jump out of the page as if highlighted in heavy type. This Report must be found even if it was published in 1957—some 17 years previously. But again, how was this nebulous reference to be tracked down?

I made numerous enquiries amongst my many Polish friends, and although some had vaguely heard of the Report none could give a clue as to how it was to be traced, and certainly none had ever seen it. I was astonished to find that no one seemed to have even made any effort to trace this obviously most important document, relating as it appeared to over twice the number of victims as were found at Katyn.

Now all during the work of the Katyn Memorial Fund quiet

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encouragement had been offered by the German Embassy in London and on several occasions I was privileged to have conversations with Herr Karl Gunther von Hase, the Ambassador. He knew what the Soviet NKVD were like for he had been captured at Stalingrad after which he had spent five years in a Russian prisoner-of-war camp at Vologda, and he had said to me that if there was anything he could ever do to help he would be pleased to do so. At the time I overlooked this kind offer as I did not then see what he could do, but now his words came back to me with startling clarity. The Secret Soviet Report was published in a German weekly newspaper called *Sieben Tage* (Seven Days) and presumably a copy of it must exist somewhere in Germany. Who better to trace it than the German Ambassador? I approached him with my request immediately.

At first he was hesitant, but I pointed out that it had been the Germans who had discovered the mass graves of Katyn in 1943 so why not complete the exercise and discover the vital clue to "The Other 10,000." He took the point and promised to make enquiries.

Time passed and I heard no more. I made a further enquiry and was told that *Sieben Tage* had been out of print for many years and, as a publication, was now defunct. Nevertheless, I was informed, investigations were going on for the the methodical Germans felt sure that a copy of the relevant issue must be on file somewhere.

And then late in a December evening of that same 1974 the German Press attache telephoned me to say that a photocopy of the vital page was on his desk at that moment. I grabbed a taxi and drove straight to the German Embassy at 23 Belgrave Square. Like a man whose spade hits metal in a treasure hunt I felt a great thrill of expectation. And then, quite suddenly, I had the report in my hand. Was it authentic? Why was it that only this insignificant and now defunct weekly paper had published it?

I showed a copy to a friend who is the Communist Affairs correspondent of the British *Daily Telegraph* and after examining the photocopy report and the rubber stamps unpon

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it, he pronounced that in his opinion it was genuine. The answer to the second question as to why it had not received greater publicity lay in the fact that in 1957 the war had been over only twelve years and the great mass of guilt piled upon the German nation still lay heavy and leaden upon all. Germans just did not want to hear any more about massacres, mass-graves, war crimes or even the war. Further mention of Katyn would inevitably bring down a hail of abuse based on the "Holocaust" story and thus it was best left alone. Such had been Allied propaganda that even some Germans thought they were responsible for Katyn and not the Soviets. In view of all this it seemed reasonable to suppose that this was the reason why the Report was never fully publicized nor followed up. But the Secret Soviet Report is probably one of the most significant documents in recent history and it should be re-printed a million times over. Copies should be sent to every international jurist and every responsible politician. It stands as a terrible indictment of a most horrendous crime committed in peace-time against defenseless prisoners-of-war as a gross act of Genocide and one of the darkest chapters of recent centuries.

Here, then, is the text of the Report:

Secret!

Union of the Socialist Soviet Republics.

People's Commissariat for
Internal Affairs.

Headquarters of the NKVD.
region of Minsk.
(Department.....)

10 June 1940

To: The Headquarters of
the NKVD Moscow.

Official Report

By Order of the Headquarters of the NKVD of February 12, 1940 the liquidation of the three Polish prisoner-of-war

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camps was carried out in the regions of the towns of Kozielsk, Ostaschkovo and Starobyelsk. The operation of liquidating the above three named camps was completed on 6 June of that year. Comrade Burjanoff, who had been seconded from the Central Office, was appointed to be in charge.

Under the above-mentioned Order the camp at Kozielsk was liquidated first of all by the security forces of the Minsk headquarters of the NKVD in the area of the city of Smolensk during the period between 1 March and 3 May of that year. As security forces territorial troops, in part from the 190th Rifle Regiment were employed.

The Second action under the above Order was carried out in the area of the town of Bologoye by the security forces of the Smolensk headquarters of the NKVD, and was also covered by troops of the 129th Rifle Regiment (Velike Luki); it was completed by 5 June of that year. The Charkow headquarters of the NKVD was entrusted with carrying out the third liquidation of the camp of Starobyelsk. It was carried out in the area of the Dergachi settlement with the assistance of security forces of the 68th Ukrainian Rifle Regiment of the territorial troops on 2 June. In this case the responsibility and leadership in this action was entrusted to the NKVD Colonel B. Kutschov.

A copy of this report is being sent simultaneously to the NKVD Generals Raichmann and Saburin for their attention.

The Organizational Head of the Office of
the NKVD, area of Minsk:

TARTAKOW.

Thus, if the report is authentic (and what reason is there to suppose it is not?) the riddle is solved.

4,254 Polish prisoners were shot at Katyn.
3,841 were shot at Dergacki, near Kharkov and
6,376 were shot near Bologoye
a total of 14,471—and none of them have received an iota of justice nor has any man paid anything for this most dastardly crime!

At this time, in September 1979, we are nearly at the fortieth anniversary of the Soviet invasion of Poland; an

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invasion which led to the deportation of 1½ million Poles eastwards from whom the cream was skimmed and brutally murdered. It seems an appropriate moment again to call for an international pronouncement on the Katyn massacre for one thing is certain; the case will never die until that pronouncement is made and the perpetrators condemned. Neither will history be complete until those missing thousands are restored to their rightful place within it. It is a solemn duty to put this matter to rights. No one can bring back the dead but at least this awful chapter must no longer be covered up, as it has been to the eternal shame of human conscience. I call, therefore, for a fresh investigation in the forthcoming twelve months so that the year 1980, the fortieth anniversary of the Katyn Crime may bear as fruit an awakening of public desire for Truth such as will lead to the missing judgement in this case. This call for justice should best come from a country which for so long has cherished Freedom and Justice—the United States of America.

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The "Holocaust" Put in Perspective

Austin J. App

I am highly gratified—and I am sure all the other speakers are too—that the Institute for Historical Review had the inspiration and the courage to organize this 1979 Revisionist Convention. It is badly needed and long overdue.

Every major war is conducted on tidal waves of propaganda, fair and foul. World War II, because it involved almost the whole world, and because the victors insisted on Unconditional Surrender, and because their side included the two most vengeful and vindictive ideologies in the world, Bolshevism and Zionism, also was guilty of the most shameless and unscrupulous propaganda so far on record. In part because of the never-forget-never-forgive mentality, World War II Allied atrocity propaganda has not ebbed down but kept in high tide, as with the recent phony documentary the NBC-TV *Holocaust*.

Therefore Historical Revisionism is more important than after any other war: the more atrocity- and hate-mongering vitiate the terms of peace, as at Yalta and Potsdam, the more Revisionism is needed to heal the wounds. The Institute for Historical Review does a vital service both to historical scholarship and also to basic values.

Since 1946, when mostly from small back-page items in brave little publications, I soon was sickened by mountains of evidence of the bestialities of the victors, especially the Soviet-Russians. In anger I published *Ravishing the Women of Conquered Europe*. The subtitle was: "The Big Three Liberators at Work Having a Wonderful Time Raping and Debauching the Women of Germany, Austria and Hungary; Re-Educating Them to Become Good Christians." I followed this with *History's Most Terrifying Peace*. I got thousands and thousands of grateful letters. But I also discovered what

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hatred and recriminations historical truth provokes among the vindictive vipers in public affairs and in the press!

For me it feels good after thirteen years to see California again. In June 1966 I spoke at the San Diego Mann Jr. High School on "Police Brutality a Phony Cry." But even farther back, in 1923-24 I spent a year in San Francisco, which climaxed with my taking a national scholarship examination (at St. Mary's College). What I won was a Knights of Columbus four-year full Fellowship to the Catholic University of America, in D.C., a milestone in my career. Being here today unrolls the kaleidescope of a lifetime before me.

It was a lifetime during which I was ever painfully conscious of the ugly lies about the world wars, which sabotaged the ideals expressed in the Fourteen Points and the Atlantic Charter. I am sorry to conclude that American foreign policy has never been consistently wise or fair; and, if anything, it is even now getting worse rather than better. General Douglas MacArthur in 1952 (*U.S. News*, 18 July 1952) said:

> "Foreign policy has been as tragically in error as has domestic policy. We practically invited Soviet dominion over the free peoples of Eastern Europe. ... permitting the advance of the Soviet forces to the West to plant the red flag of Communism on the ramparts of Berlin, Vienna and Prague, capitals of Western civilization."

In a similar vein former President Herbert Hoover said,

> "The souls of one quarter of mankind have been seared by the violation of that American promise [namely, Wilson's Fourteen Points and Roosevelt's Atlantic Charter]. The ghosts of the Four Freedoms and the Atlantic Charter now wander amid the clanking chains of a thousand slave camps." (*U.S. News*, 18 July 1952)

The tragic fact is that America, far from having made the world safe for democracy and self-determination, got into and won the war by spreading so much hatred and atrocity propaganda about the Germans that at the end the leaders and the people wanted, not justice, but vengeance and reparations. They wanted kangaroo war crimes trials for the losers. In place of self-determination, the victors dismembered Germany and Austria, tore provinces away and totally rob-

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bed and expelled the inhabitants—twelve million of them—shipped her factories to Soviet Russia, instituted *ex post facto* laws and trials to hang Germans. While having from the beginning declared Allied war criminals, including Jews, untouchable, the Israelis and Bolsheviks have bludgeoned West Germany to keep persecuting so-called Nazis even to the present day. This June for the third time, under the leadership of Simon Wiesenthal, and in disregard of the democratic rights of the German people, the Bonn Parliament revoked for another spell of years the Statute of Limitations.

Recently President Carter said that American "causes were always just." William F. Buckley (*Star*, 19 July 1979) commented that,

> "There was very little justice in the Mexican war, in the Spanish-American war, or in the seizure of Vera Cruz. ... our intervention in Vietnam, rather than our failure to consummate our mission there, was the unjust thing."

The unhappy mission of Revisionists will have to be to show that we got unjustly into both world wars against Germany, and, to our everlasting shame and sorrow, did probably more harm than any nation ever did before—in that the U.S., and only the U.S., had the means to lendlease Soviet-Russia into Berlin—into the heart of Western Europe.

Anglo-American propaganda has managed to represent the Entente or the Allies as the "good guys" and the Germans and the Axis as the "bad guys." This is to fool the people and foul up the peace. The intrinsic reason America intervened in European wars to destroy Germany was not ethics but power politics. When America saw that Germany was clearly the strongest nation in Europe, the U.S. began to side with the second-strongest there, Britain.

But the American people preferred neutrality. Therefore they had to be exposed to horrendous atrocity propaganda, such as, that the Kaiser wanted to rule the world, that Germans cut the hands off Belgian babies, that submarine warfare made all Germans criminals. Even so, a third factor had to be mobilized to grease America's entry in World War I. That factor was the Balfour Declaration.

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Jews had for centuries been best treated by Germany and Austria and felt most congenial there, even to adopting Yiddish as their language. Consequently for the first two years of World War I American Jews were sympathetic to the Central Powers, and certainly against Czarist Russia. The British War Cabinet, in the face of German victories, decided to change the "very pro-German tendency among the wealthy American Jewish bankers and bond issuing houses" (See Conrad Grieb, The *Balfour Declaration*, N.Y., 1972, p. 3). The Zionist *quid pro quo* was for Britain to establish "a national home for the Jewish people in Palestine" and the Zionists to get American into the war on the side of Britain. The Balfour Declaration followed, dated 2 November 1917.

Perverting the American Jews from neutrality to intervention against the Central Powers had been pushed for a year or more—with success. What helped to make moralistic Wilson a rabid interventionist was the illicit affair he had had with a colleague's wife, Mrs. Peck (remarried, Mrs. Hulburt). Her stepson needed $40,000 to keep him out of jail. The stepmother asked President Wilson for the money, in exchange for which she would return to him the packet of love letters he had written her. When Wilson could not pay this amount, Samuel Untermeyer rushed to the rescue: If President Wilson would appoint a Jew to the next vacancy on the Supreme Court, Untermeyer would settle Mrs. Peck's claim. Thus it happened that America was "blessed" with its first Jew on the Supreme Bench, and the interventionists on 18 January 1916 got a radical Zionist in a prestige position to help get America into World War I.

Using as a pretext the sinking of the *Sussex* (which in fact had not been sunk), Wilson asked Congress on 2 April 1917, for a declaration of war against Germany. Dr. E.J. Dillon, in his *The Inside Story of the Peace Conference*, wrote, "Henceforth the world will be governed by the Anglo-Saxon peoples, who, in turn are swayed by their Jewish elements" (See Grieb. *op. cit.*, p.7).

The Balfour Declaration sowed discord between the Germanic and the Jewish people, which in very fact led to World War II; to a Morgenthauistic and Bolshevik conclusion; to the

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expulsion by the Zionists of the Palestinians; and the sort of continuing friction which could bring about the Third World War. In this, all symptoms point to American's being again involved, not on the side of justice and the Palestinians, but as in World War II on the side of the Jews. If Soviet Russia were then to help the Arabs, the lines for it would be drawn—with America once again, as in World War II, crusading on the wrong side.

During the Weimar Republic German Jews did not talk or act like patriotic Germans. They were nihilisic, they denigrated the Wehrmacht; Walter Mehring called the Stahlhelm dirt (Dreck), Kurt Tucholsky called German volunteers of 1914 victims of mass drunkeness, Arnold Zweig called the German people a nation of murderers and vote cattle. On my first visit to Germany in 1931 I was shocked by this Jewish pejorativeness. When during the Vietnam war I read the American press, the *Washington Post* and *New York Times* and most of the rest I recalled the similarity.

When Hitler became Chancellor his Third Reich government was the victim of every possible worldwide resistance and smear. It was an indiscriminate opposition on the part of world Jewry, not only where Hitler was or might have been wrong, but also where he was obviously right, as when he demanded the self-determination for Austria, the Sudetenland, and Danzig which the victors in 1919 had denied. As early as 1933, before Hitler had harmed a single Jew, an International Jewish Boycott Conference, presided over by Samuel Untermeyer, the same who had paid Wilson $40,000 to appoint Brandeis Supreme Court Justice in 1916, declared a crippling boycott on the Third Reich, while it was still in the throes of the inhuman reparations imposed at Versailles.

The boycott included not only the United States but some eight or more other countries. Simultaneously the anti-German propaganda of World War I was revived. And be it noted the International Jewish Boycott did not exempt the Jews of Germany from this hostile action. Nor did it keep it merely a Jewish action, but succeeded in pressuring the United States to cooperate with it: it imposed a general tariff against German goods as against the "most favored" status

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for all other nations, while International Financial interests tried to "call" sufficient German treasury notes to "break" Germany (see John Beaty, *The Iron Curtain Over America*, 1951, p. 63). The fact is that U.S. foreign policy from 1933 on was directed more to further Zionist interests rather than those of the U.S. or of the American people.

At Versailles the peace dictators had violated the right of self-determination of Austria, of the Sudeten Germans, and of the Corridor and Danzig. Germany had the right and the duty to champion this right for these people. Hitler did this, and was on the point of settling for a road through the Corridor and the return of Danzig, an ancient German city of 400,000.

What honest historians call the Unnecessary War broke out over this last injustice of Versailles, the worst and most costly war in history. Why did Poland refuse to negotiate? Because Britain guaranteed to go to war for Poland. Why did Britain give this foolish and tragic promise? Ambassador Joseph Kennedy, as related in the *Forrestal Diaries*, 27 Dec. 1945, reveals that the war broke out over Roosevelt's catering to Zionist interests, not to America's, nor even Britain's. We read:

> "Neither the French nor the British would have made Poland a cause of war if it had not been for the constant needling from Washington ... Chamberlain, he says, stated that America and the world Jews had forced England into war."

Even worse, though the American people overwhelmingly wanted us to avoid the stupidity of intervention against Germany as in World War I, the same forces, Roosevelt and the Zionists, used every strategy to involve us. The insults and calumnies Zionist publicists hurled at Hitler, while the U.S. was still neutral, and before anyone had invented the atrocity story of the six million Jews "gassed" might have provoked any sovereign nation to hit back. Dr. Harry Elmer Barnes wrote that there is

> "No greater paradox in history than a war in behalf of Poland on the basis of the Jewish issue. There were in Poland, in 1933, six times as many Jews as in Germany, and they were surely treated as badly as were German Jews under Hitler." (See *Blasting the Historical Blackout*, p.35)

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Nevertheless, before there was any mention of a so-called "Holocaust," and while America was still neutral, American Zionists, with the approval of the media, produced the most mass genocidic book in history: Theodore N. Kaufman in *Germany Must Perish* (Argyle Press, Newark, 1941) literally urged the sterilization of 48,000,000 German men and women of childbearing age, so that, he explained, Germanism will be extirpated in two generations.

Once, as Clare Boothe Luce said, Roosevelt had lied America into the war by the back door—by provoking the Japanese attack on Pearl Harbor—the same Rooseveltians and Zionists immediately started not only to propagandize for Unconditional Victory but for destroying Germany forever. The propaganda thrust was not for achieving a durable peace soon, but for permanent Unconditional Hatred. Among the most bestial peace plans in history ranks that of the Secretary of the Treasury, Henry Morgenthau Jr., assisted by a parcel of Zionists, chief of whom was Harry Dexter White, later exposed as a Communist spy. Morgenthau without a blush of shame for his monumental atrocity wrote *Germany Is Our Problem* (Harper, NY, 1945). It describes the Morgenthau Plan for the pastoralization of Germany which Morgenthau presented to Roosevelt and Churchill at the Quebec Conference in 1944. Germany was to lose most of its territory, all of its manufacturing facilities, and live by farming but without machinery. The mines of the Ruhr were to be destroyed, its five million Germans deported—Morgenthau said he did not care how they would be taken care of. Even harsh peace advocates like Cordell Hull and H.L. Stimson had enough humanity left in them to be appalled. They protested that the plan would starve thirty million Germans to death. Yet Roosevelt and Churchill, who had so piously proclaimed the Atlantic Charter, approved this most murderous peace plan in history. During the last year of the war, with victory visible, Jewish publicists demanded a Morgenthau peace, did not urge what was good for Europe and America, but what administered to the vindictiveness and eye-for-an-eyism of Zionists. Richard M. Bruckner wrote *Is Germany Incurable?* (Philadelphia, 1943); Dr. L.M. Birk-

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head, Director of Friends of Democracy, demanded that "Germany should be removed from the map;" and Louis Nizer in *What to Do with Germany*, published in 1944, urged that 150,000 German leaders should be tried and sentenced up to life." In the meanwhile Stalin's Jewish propaganda minister, Ilya Ehrenburg, inflamed the Bolshevik invaders of Germany to

> "Kill. In Germany, nothing is guiltless. Neither the living nor the yet unborn ... Ravish them (the German women) as booty. Kill, you gallant Red soldiers."

When Jewish publicists urged vengeance on the Germans, they served the vindictiveness of the Zionists and the barbarous expansionism of Soviet Russia, not the good of the West Europeans and Americans. Even Stalin, when peace was in sight, restrained Ehrenburg's hate propaganda as a hindrance to making peace.

In past wars, when the enemy surrendered, the atrocity propaganda ebbed off. But after World War II this propaganda intensified after Unconditional Surrender. We ask why. For whose benefit? A few days after Surrender, Prof. Friedrich Grimm was interviewed by (who unknown to him) was Sefton Delmer, the British War Propaganda Chief, who boasted, "I am of the Central Office you talked about: Atrocity propaganda—and with it we won the total victory." When Dr. Grimm said, "I know, and now you must stop it!" Sefton Delmer retorted:

> "No, now we shall start all the more! We shall continue this atrocity propaganda, we shall intensify it, until nobody shall accept a good word from Germans anymore, until all the sympathy you had in other countries shall be destroyed, and until the Germans themselves shall be so confused that they do not know anymore what they are doing!"
>
> (Quoted from Udo Walendy's *The Methods of Reeducation*, p.8)

Here is revealed the strategy of infamy of the self-proclaimed crusaders for world peace and brotherhood. The deluge of atrocity propaganda against Germany during and after the war triggered history's most terrifying peace, and left a legacy of injustices which the U.S. is morally bound to

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try to correct. The worst of these is the monumental expulsion of fourteen million Oder-Neisse and Sudeten Germans, killing nearly three million of them, raping many of their women, and now letting Soviet Russia, and Poland, and Czechoslovakia claim those ancient German lands.

Worse psychologically, and unique in history, is the re-education and the monstrously clever creation of a German government that toadies to international, Zionistic interests. Harry Elmer Barnes, commenting on Prof. Hoggan's visit to West Germany in April-May, 1964, and his nasty reception by Bonn and the media, wrote,

> "The German situation in 1964 is a case of fantastic political masochism without parallel in human history. I know of no other instance in history where a people have almost frantically sought to cast the dark shadow of guilt upon themselves for a public crime they did not commit—exclusive responsibility for the second world war. ... in 1964, those who sought the truth about 1939 were being vilified and even exposed to prosecution as public criminals by the Bonn Government."
>
> (Unpublished Manuscript, Malibu, Calif. 1 July 1964)

What has limited true German autonomy; what has kept Washington and London from agitating to get the Wall out of Berlin and the Iron Curtain out of Central Europe; what has kept Washington from ever alluding to the human rights of the seventeen million Germans of the German Democratic Republic; what has, if you will, kept Washington from insisting that Rudolf Hess be freed from Spandau before another bushel of wheat be sold to Soviet Russia; is in the final analysis the Zionist and Communist agitation about the Third Reich's alleged extermination of Jews.

The simple truth is that U.S. Foreign Policy has since Roosevelt's Lend-Lease been essentially more in the interests of Israel than of America, or the good of mankind. Now and then someone lets the cat out of the bag. J. Bernard Hutton, in *Hess: the Last of the Third Reich's Imprisoned Leaders* (MacMillan, NY, 1970, p. 180), commented:

> "At Nuernberg, all the crimes of the Nazi leaders, and of the Allies, faded into insignificance beside this one shocking crime of racial persecution and annihilation. And this was

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what the Nuernberg Trial was about —it was for the crime against the Jews that the Nazi leaders were punished."

Here the stark and horrid truth of American Foreign Policy is expressed. Hutton, Poor brainwashed fellow (like most other publicists) believed the legend of the six million. He writes, "Millions of Jews were rounded up ... driven to prepared killing centers where they were gassed ..." (p.181).

Because the atrocity story that the Third Reich exterminated six million Jews has been the root cause of the most monstrous peace treaty in history, because it continues to blackmail billions of unjust reparations to the promoters of the atrocity story, and because it continues to generate hatred and lies and perjuries, it must have the top priority of Revisionism. A few courageous historians like Prof. Paul Rassinier, Dr. Arthur R. Butz, the Jewish Concentration Camp survivor Josef Burg (Munich) and Richard Harwood, Heinrich Haertl, lately Hellmut Diwald, in part David Irving, are beginning to give evidence that the story of the six million exterminated Jews is both the most enormous and the most brazen and unfounded lie in all of recorded history. Dr. Butz called his blockbusting breakthrough, *The Hoax of the Twentieth Century*. After 239 pages of evidence he concluded flatly, "The Jews of Europe were not exterminated and there was no German attempt to exterminate them."

Since Dr. Butz wrote those fateful words, there has been such a frantic resurrection of the Holocaust as to resemble a death rattle. What intensified the frenzy was Dr. Butz's corollary that if the extermination was proven false; if the "unspeakable criminal acts" on which the Luxemburg Treaty justified the reparations to Israel and Jews are faked; then the reparations become invalidated. The Anti-Defamation League sponsored an issue of eleven million copies of *The Record: The Holocaust in History*, with the slogan, "The Crime we cannot neglect or forget." A most monumental world-wide propaganda production was the T.V. *Holocaust*, a hybrid documentary soap opera, in which all the lies of the "Six Million" are regurgitated. The "saintly" Jewish participants are called Weiss (White), the wicked Germans are Schwarz (Black). Fact, fiction, and falsehood are so cleverly

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mixed that most viewers will carry away only the customary lies and perjuries about the German treatment of Jews.

In *Six Million Did Die* (Arthur Suzman and Denis Diamond, Johannesburg, 1978, 137 pages) announces that "the truth shall prevail," and purposes to refute Richard Harwood's *Did Six Million Really Die?*, which sent and continues to send shockwaves through the circles committed to the lie of the six million. Suzman and Diamond denounce Harwood for writing that Germany is paying reparations "calculated on six million dead;" then insist that the reparations represent valid "material claims ... unaffected by moral-historical claims" (p.53). They then quote Chancellor Adenauer (27 Sept. 1951) justifying the reparations in the Bundestag with the words, "unmentionable crimes were committed in the name of the German people, which call for moral and material compensation" (p.51). Obviously if the Third Reich treated Jews essentially no different from gypsies; or from Roosevelt's treatment of the Japanese-Americans; and much less bad than the Soviet-Poles-Czechs treated the Oder-Neisse and Sudeten Germans; then the reparations are totally uncalled for.

A few facts on the Luxemburg Agreement and how Germany became saddled with reparations to Israel and Jews all over the world of eighty million D-Marks, justifies Harwood's contention that the Six Million accusation is "undoubtedly the most profitable atrocity allegation of all time." In 1951, twenty-three Jewish organizations, in the Conference on Jewish Material Claims Against Germany, demanded (1) funds for relief and rehabilitation of Jewish victims of Nazi persecution, (2) indemnification for injuries inflicted upon individual victims of Nazi persecutions.

On 21 March 1952, Bonn and Israel began to negotiate in the Hotel Oud Wassenen in The Hague. On 7 May 1952, the Israeli Foreign Minister, Moche Scharett, declared in the Knesset that if Bonn did not advance new guarantees and payments, Israel would end negotiations with international consequences that would produce a crisis in Germany. Nahum Goldmann, head of World Zionism, warned Adenauer that if Germany did not pay up there would be "violent

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reaction of the whole world" expressing "deep sympathy with the martyrdom of the Jewish people during the Nazi period." More impudently, the London *Jewish Chronicle* wrote blackmailingly, "The whole international weight of World Jewry will be mobilized against Germany, if Bonn's offers of reparations remain unsatisfactory." (Echoes of 1933?)

All the while Bonn had presented to Commissioner John McCloy the draft of what was to become the Grundvertrag—the Constitution—of West Germany. But McCloy kept delaying ratification. Adenauer wrote in his Memoirs,

> "It was clear to me that, if the negotiations with the Jews failed, the negotiations at the London Debt Conference would also run aground, because Jewish banking circles would exert an influence ... which should not be underestimated."

Thereupon Adenauer, abandoning "democracy" for the time being, went over the heads of his Ministers and of the German people, and committed himself and West Germany to pay Israel 3.45 billion D-Marks reparations; 80 million the first two years. Thereupon Commissioner McCloy, and France and Britain, on 26 May 1952, ratified the Constitution giving West Germany a limited sovereignty. Adenauer had had to agree "that they would not dispute any of the pronouncements of the Allies during and after World War II. This included the Nuremberg pronouncements, and the "acceptance of the legend of the 'extermination' of six million Jews" (Quoted from *The South African Observer*, July 1979).

Then after further negotiations about details, the Luxemburg Agreement was signed on 19 September 1952. Its first *Whereas* accuses Germans of "unspeakable criminal acts ... perpetrated against the Jewish people during the National-Socialistic regime of terror" (*Six Million Did Die*, p.53). This certainly founds the reparations to Jews and Israel on what came to be called the extermination of six million Jews.

From the beginning, the Federal Republic of Germany was a cleverly disguised and managed satellite "democracy" controlled by Washington (and London) for the prime benefit of Israel. Never were the German people given a chance to vote on these reparations. Nor were they ever asked to vote

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on whether they approved of continuing war crimes trials or whether they really wanted the Statute of Limitations honored (as in every other democratic country).

Adenauer's first pledge of 3.45 billion D-Marks to Israel, in order to get McCloy to ratify the Constitution, was the Niagara Falls of reparations to Jews all over the world and to Israel, a state non-existent when the "Holocaust" was said to have occurred. This Luxemburg Agreement under the umbrella of Washington, in the first twelve years provided Israel with the following commodities and services:

> "West Germany built an entire merchant marine for Israel (including 59 ships and a drydock), repaired and rebuilt Israel's telephone and telegraph network, constructed a copper plant, steel plant and five power plants in Israel, laid 280 kilometers of irrigation pipeline, laid new railroad tracks over most of the depleted railway system, for which it delivered 400 boxcars, passenger coaches and diesel locomotives. One Kibbutz received $200,000."
>
> (Quoted from *Instauration*, August, 1978.)

This fairy-godmother bonanza to Israel was kept a deep dark secret from the German people, under the shadow of a peculiar Zionistic-Washingtonian democracy. It was also kept secret from the Arabs, who lost three wars against an attacking enemy equipped with the world's best German war materiel. When the Arabs found out, it created a convulsion that destroyed Chancellor Erhard and ever since proved a millstone for the Christian Democratic Party—to the advantage of the socialistic, and pro-Russian Social Democrats of Willy Brandt and Wehner and Bahr.

The enormity of German reparations to Israel has been kept as secret as possible from the German people and the world. One has to assume that the puppet Bonn government is ashamed to reveal that it has been and is distributing possibly a hundred billion D-marks to Jews all over the world, to Israel, to Jewish institutions, and to sponsor pensions to every Jew—not who was "gassed" but—who was allowed to leave Hitler's Germany safely and with most of his property. All this while neither the victors, nor Bonn have made any realistic attempt to help the fourteen million

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Oder-Neisse and Sudeten Germans get indemnities from the Communists. Bonn may also fear the end someday of German patience and an outburst of wrath.

Israel too, is very secretive about the payments and pensions the Israelis got or are getting from Germany. Perhaps they too are ashamed. More probably, secretly conscious of the enormous blackmail most of these reparations represent, they fear that if the Western world became fully informed of the swindle, it would stop turning the other cheek and demand first of all the full truth, and secondly, justice for the Arabs. But here and there some Jewish writer boasts of the goldmine the defamed and slandered Germans have been to them. Nahum Goldmann, in his book, *The Jewish Paradox* (London, 1978) boasted that, whereas at the Nuremberg Trials one Jewish organization suggested only the ridiculously small sum of twenty million marks of reparations, he managed to induce Germany to pay **eighty** million D-Marks (p.166-8). Goldmann boasts that without these German reparations Israel would hardly possess half of its "Infrastruktur": "All trains, all ships, all electrical works, as well as a major portion of industry is of German origin." Then he adds "this passes over entirely the individual pensions which are being paid to the survivors. At the present time Israel still collects annually hundreds of millions of dollars in German currency. ..." And ingeniously and unscrupulously even now, other wartime disadvantages to Jews are presented for claims. *The Washington Observer,* for example, on 15 December 1970, carried the following "Observation":

> "The Jewish World Federation of Nazi Victims is pressing another claim for payment from Germany. This time they want $20 billion for lost wages for two million Jews who were allegedly forced by the Nazis to work in factories during the war."

And Jewish publicists never bother to try to reconcile the alleged gassing of six million with for example the employment of two million working and surviving in the factories!

Surely, the atrocity story of the extermination of six million Jews has been and still is the most profitable invention and swindle in world history. So organized and so supported by perjury is this "manna" from the German taxpayer that

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one might suspect virtually every Zionist in the world or someone in his family of being a beneficiary of a pension or an indemnity based on the lie of the six million.

The damage this lie of the six million has done is enormous. It ruined the peace; it inspired the awful injustices of the Yalta and Potsdam peace treaties. But a world that wants to lay claim to justice and decency must correct the wrongs of those treaties. The beginning must be made by establishing the truth about the policy of the Third Reich towards Jews.

In 1973, in my booklet, *The Six Million Swindle* (40 pages, Boniface Press, 8207 Flower Ave., Takoma Park, Md. 20012, 50 cents) I entitled one short section: "Eight Incontrovertible Assertions on the Six Million Swindle." Since then brave and scholarly studies have destroyed every foundation for the "Holocaust" and exposed the story of the six million "gassed" as an impudent lie. They have not invalidated, they have confirmed, my assertions. I conclude by quoting them:

> First, the Third Reich wanted to get Jews to emigrate, not to liquidate them physically. Had they intended extermination, 500,000 concentration camp survivors would not now be in Israel to collect fancy indemnities from West Germany.
>
> Second, absolutely no Jews were "gassed" in any concentration camps. There were crematoria for cremating corpses who had died from whatever cause, including especially also the victims of the genocidic Anglo-American air raids.
>
> Third, the majority of Jews who died in pogroms and those who disappeared and are still unaccounted for fell afoul in territories controlled by the Soviet Russians, not in territories while under German control.
>
> Fourth, most of the Jews alleged to have met their death at the hands of Germans were subversives, partisans, spies, and criminals, and also often victims of unfortunate but internationally legal reprisals. One reason for my denouncing the Nuremberg prosecutors as lynchers is that they hanged Germans for actions they themselves adopted!
>
> Fifth, if there were the slightest likelihood that the Nazis had in fact executed six million Jews, World Jewry would scream for subsidies with which to do research on the question, and Israel would throw its archives and files open to historians. They have not done so. On the contrary they have persecuted anyone who tries to investigate impartially and even call him an anti-Semite. This is really devastating evidence that the figure is a swindle.

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Sixth, the Jews and the media who exploit this figure have never offered a shred of valid evidence for its truth. At most they misquote Hoettl, Hoess, and Eichmann who spoke only casually of what they were in no position to know or to speak on reliably. Nor do the Jews themselves credit these witnesses as reliable even when they comment on what they could know, e.g., that the concentration camps were essentially work camps, not death camps!

Seventh, the burden of proof for the six million figure rests on the accusers, not the accused. This is a principle of all civilized law. Proving true guilt is easier than proving true innocence. It is hardly possible for a man accused of cheating on his wife to prove that he did not cheat on her. Therefore the accuser must prove his charge. This responsibility the Zionists and Bolsheviks have not accepted, and the brow-beaten Germans have rather paid billions than to dare to demand proof!

Eighth, obvious evidence that the figure of six million has no scientific foundation is that Jewish scholars themselves present ridiculous discrepancies in their calculations. And honest ones, whom we recognize by the fact that their co-racialists smear-terrorize them, and even beat them up, invariably lower the six million estimate.

Those who throw around large round numbers, like six million gassed, four million in Auschwitz, two million by mobile units in Russia, let them come up with the proofs—the graves, the bones, the ashes. Six million corpses do not just disappear. They accuse, so they must prove. But in their default, it seems that it is up to us Revisionists to show that the figure of six million is a totally unsubstantiated, brazen lie. With what slender means I have had at my disposal, including some ten trips to Europe, including Dachau, Arolsen, and many interviews, induce me to estimate the number of Jewish casualties under the Third Reich at 300,000 in round numbers. Until Jewish publicists come up with solid evidence to the contrary, which so far they have not even realistically tried to do, I will consider 300,000 casualties—some from executions, from reprisals, most of them (like Anne Frank) from diseases.

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The Fake Photograph Problem

Udo Walendy

In my book *Faked Atrocities* (distributed by Institute for Historical Review, $5.00) I have described some of the ways in which the German nation is maligned through the use of forged atrocity photographs. My book deals comprehensively with this problem, and shows the following:

(i) How many photos turn up with different captions to suit the circumstance. The caption can describe a totally different location, time, and circumstance to another caption on the same photo published elsewhere.

(ii) How many photos are altered; sometimes with no apparent reason; such as in regard to garments, hairstyles, facial expressions. These alterations throw severe doubt on the origin of the photo itself.

(iii) How many photos are impossible, in that the shadows are all wrong, or contradictory; or non-existent. Or that the physical anatomy of the persons portrayed is impossible, when compared with skeletons. These types of atrocity pictures are usually paintings or drawings.

(iv) How many atrocity pictures are of Communist origin.

(v) How many pictures prove nothing at all. For example a picture of a pile of spectacles, or of false teeth, or of shaving brushes, could easily be taken in a spectacle factory, a false teeth factory, or a shaving brush factory.

In the examples I am today presenting, I wish to show some of the more blatant forgeries. Of course, there were other methods, besides forged photographs, used for brainwashing the German people after the war. For a survey of these, students should refer to my more recent booklet *The Methods of Re-Education* (also distributed by IHR, $2.00).

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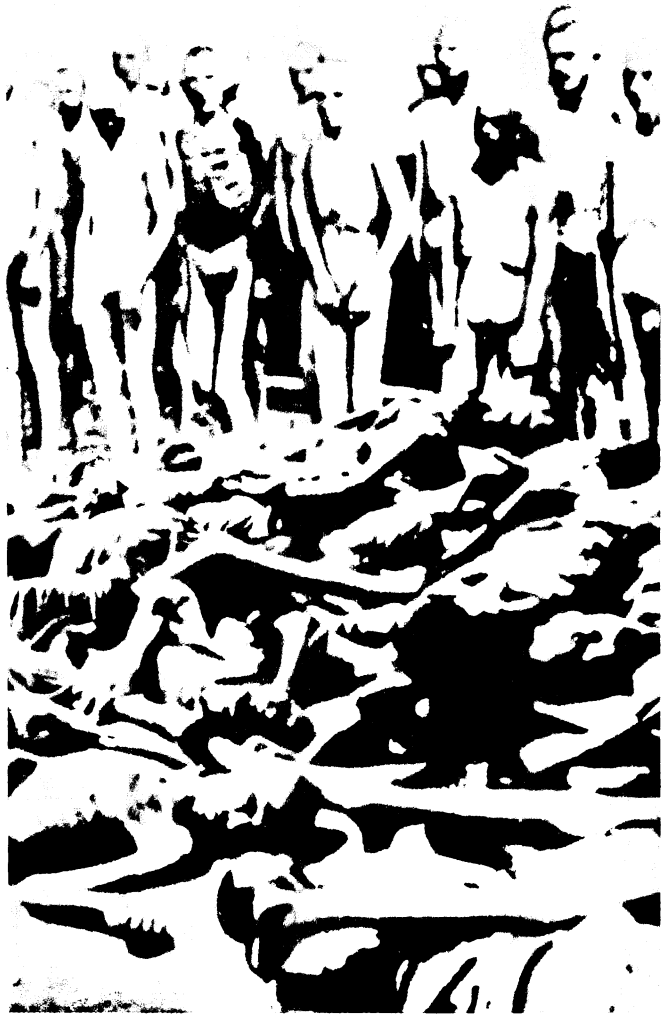

Mauthausen

This was the caption given to this picture in R. Schnabel's *Macht Ohne Moral* (*Power Without Morals*), Roederberg Publishing, Frankfurt, 1957, page 341.

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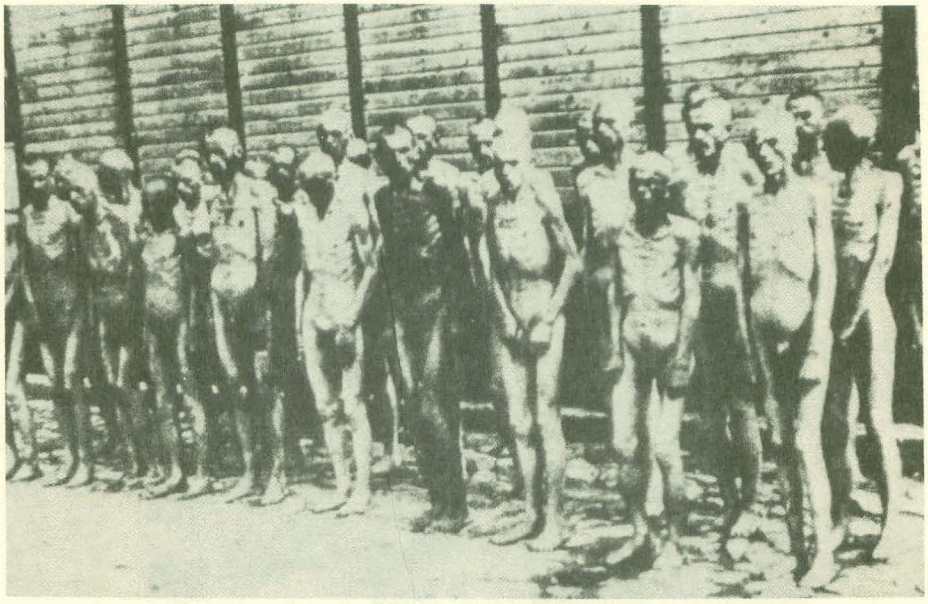

Roll Call

This is the caption given to the same picture, but minus the pile of bodies, at the Nürnberg Trials. The photograph appears twice; once in Vol. 30 page 421, and again in the French government's submissions as document F321.

It was also reproduced in a number of Communist booklets, such as *Der KZ-Staat* (*The Concentration Camp State*) by Heinz Kuehnerich, East Berlin, 1960, page 81; and in Vaclav Berdych's *Mauthausen*, Prague, 1959.

This photographic fraud is also commented upon by Richard Harwood in *Six Million Lost and Found* (previously *Did Six Million Really Die?*)

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Thousands of Shoes of Murdered Prisoners at Auschwitz

The picture appeared with this caption in R. Schnabel's *Macht Ohne Moral* (*Power Without Morals*) Roederberg Publishing, Frankfurt, 1957, page 244.

This picture appeared with no caption at all in *The Lublin Extermination Camp*, by Constantin Simonow, Moscow, 1944, page 12.

One would wish that the Exterminationists would at least get their stories straight. Were the shoes found at Auschwitz

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or at Lublin? (Actually, it is also worth noting here that Lublin is the same thing as Maidanek or Majdanek, but is a hundred miles from Auschwitz-Birkenau.)

In both photographs one can see that the individual shoes in the foreground are identical, yet there are two different backgrounds. Also, there are no shadows in the picture, making it seem likely that it has been "touched up." One also wonders why it is that the ultra-efficient Nazis allowed their victims' shoes to be piled up without being tied in pairs. We are indebted to an Exterminationist-Survivor Eugen Kogon who told us in *Der SS Staat* (*The SS State*); 1st edition on page 132, or 5th edition on page 167; that there was a big sign in front of the gas-chamber undressing room telling the victims to fold their clothes neatly and tie their shoes in pairs!

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The terror in the occupied areas had a first aim: the extermination of the Jewish population and the intimidation of all residents who did not subject themselves completely to the regime. The Gestapo brought women and children to be shot.

Caption in *Illustrierte Geschichte des Zweiten Weltkriegs* (*Illustrated History of WWII*) by K. Zentner, page 490.

This same picture also appears in *Der Gelbe Stern* (*The Yellow Star*) by Gerhard Schoenberner, page 96 in both German and English editions (Corgi-Transworld 1969), with the caption **Mass Executions in Lijepaja, Latvia.**

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A group of women before being shot. On the left of the picture is Purve Rosa, worker from the Kursa factory, and her mother next to her. Photograph from the chief of the Gestapo unit in Ljiepaja, Hauptscharführer Karl Schrot, 15 December 1941.

Caption from *Verbrecherische Ziele–Verbrecherische Mittel*, published by the Marxist-Leninist Institute, Moscow, 1963, page 132.

Although on the face of it, this may seem to be the same picture, study for a moment the garments the women are wearing. Woman #2 in the German picture has an undershirt that comes up to her neck. Yet the same woman in the Soviet picture has a scooop-neck garment. Woman #3 has a V-neckline in the German picture, and a rounded neckline in the Soviet one! Woman #4, and woman #1, have also had their necklines altered. One must also speculate on how it is that people can stand around so calmly in their underclothes in Latvia in the middle of December when temperatures are minus 40 degrees Centigrade!

But such is the standard of our popular media that they will recycle such trash as this with impunity. The Soviet photo later appeared in the popular *Stern* magazine, and their caption told that the scene was now White Ruthenia!

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Concentration Camp guard, with victims, in Buchenwald.

This was the caption in *Der Spiegel* 10 October 1966 page 101. The same picture was also used on postcards with the slogan: **This War Criminal Has Not Been Found!** which were distributed by American Zionist organizations in the Spring of 1979. The cards were to be mailed to the German prime minister demanding an extension of the statute of limitations. The campaign was successful.

However, the picture is an obvious fake. The guard's uniform is all wrong. The side pockets beneath the belt are missing. The buttoned edge of the jacket does not run correctly from top to bottom. The pistol hangs on the wrong side. An "unterscharführer" would not be allowed to wear officer's pants with boots.

Secondly, the lighting is all wrong. The "guard" and the two hanging victims cast no shadows, while the prone victim does.

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Lastly, it would seem terribly inefficient of those wicked Nazis to choose such high trees to hang people from. Someone would have had to have gone to a lot of trouble to get the ropes high up into the crown of the tree. One also wonders whether it is anatomically possible for people hanging by their wrists like this to draw their legs up. Also, one cannot see the ropes; when I visited Dachau museum in January 1968 they had on display a life-size blow up of this same picture, and still no ropes were detectable. Either the victims are floating in mid-air, or someone forgot to draw them in!

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Auschwitz Notebook

Ditlieb Felderer

Certain Impossibilities of the "Gerstein Statement"

Throughout all these years, the Exterminationists have continued to peddle the claim that there was a definite attempt by National Socialist Germany to exterminate all Jews and so they proffer the "Gerstein Statement" in support of their theory which popularly has been dubbed the "Holocaust." The "Gerstein Statement" was supposedly written by Kurt Gerstein, a person who was not in the least inhibited from making pretentious claims about himself and his technical know-how.

The Statement asserts that Gerstein had passed a "certified engineer's examination" in 1931 and a "mining surveyor's examination" in 1935. Gerstein's "twin studies" were "technology and medicine" and with these proficiencies backing him up, it was not difficult for him: "With the help of two references written by ... two Gestapo employees who had dealt with ... [his] case ... to enter the Waffen SS." Due to his "successes" he was "declared sincere and indispensable" (109:251-2; compare 142:253).

However we are not impressed, for if we examine Gerstein's technical skill, judging it by the "Gerstein Statement," we wonder whether he would have passed an examination in elementary mathematics!

Let us here examine one example of Gerstein's mathematical proficiency. According to the "Gerstein Statement," Gerstein is supposed to have seen, while on a brief visit to Treblinka, 8 gas chambers and "whole mountains of clothes and underwear about 35-40 meters high" (109:254). Observe here, that he did not see one such high mountain of clothes, but "mountains"—just how many he does not state. We will now examine this matter about the 35-40 meters high clothes

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mountains more closely, basing our figures on a height of 40 meters (131.2 ft).

If we assume each storey of a house is 2.66m we gather some vision of how high 40 meters really is. That would mean that the heap of clothes would be as high as a 15-storey building (40÷2.66 = 15.04).

It should be apparent that no human being, even if he happens to be an Exterminationist, can throw clothes that high up, so that leads us to the question of how the clothes got to the top. We shall not examine here how such mountains of clothes could have got to Treblinka in the first place.

There is no record that the clothes were brought 40 meters up by means of high cranes; were thrown from airplanes; brought to the top by means of balloons, then parachuted; or blown up by huge, powerful blowers. We must not forget that the Exterminationists keep reminding us that the Germans were highly technically skilled and they used their know-how in executing the Extermination Program. Judging from pictures from other places of the collecting of clothes and articles (10:205, page unnumbered; 23:64 opp.; 25:36-40; 29:53)[1] we can only assume they were brought to the top by human hands. The only way we can see they were brought to the top was by people climbing up the huge mountains of clothes.

Let us now out of curiosity find out about the area that ONE such mountain of clothes may have taken at Treblinka. We know the height of the mountain of clothes: some 40 meters. Assuming the heap of clothes to be a right triangle (90°) what would the angle have been at the base? We feel that if we were to allow 30° at the base this would be too steep of a climb and from what the Exterminationists claim; that the victims at Treblinka were half dead even before their arrival at the camp; a 30° angle seems out of the question. For even a person in good condition, a climb of 40 meters, with a 30° angle, would be quite a task and many a person would faint before even getting half way to the top. For the sake of the argument let us however start off with an angle of 30° and find out what measurements we would get.

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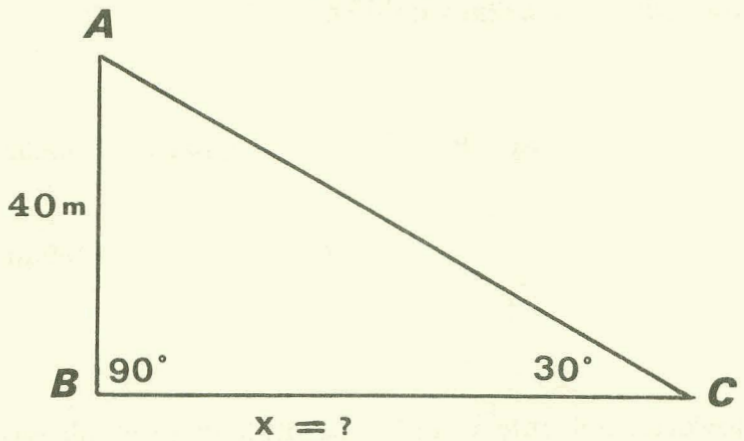
First we must find out the measurement of the base in FIG. 1 which we have represented with X.

(Figure 1)



Our object is now to find out the "tangent" or "tan" of the angle which we have assumed to be 30°.

SOLUTION: tan 30° = .577

then X = $\frac{40}{.577}$

X = 69.32

The measurement of X=69.32m is only the radius. The diameter or total length would be 138.64 (2 x 69.32). If we take the mountain of clothes to be a square we get:

$$138.64 \times 138.64 = 1{,}9221 m^2$$

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A mountain of clothes that size would thus take up an area of 19,221 square meters or almost 2 hectares.

Let us suppose that the clothes would be spread around at the base in a circle. Then the area of the circle at the base, whose radius is 69.32m would be:

$$\text{area} \quad \text{Pi} \times r^2 = 3.1416 \times 69.32^2$$

$$= 4805m^2$$

However, not only would it be difficult to climb up a mountain of clothes 40m high, having an angle of 30° but it would also be quite windy at the top and the wind would spread the clothes around. Besides, we wonder how such a mountain could be climbed in winter time. Gerstein claims it was "winter" while he was at Treblinka.[2] It is indeed a wonder that the Exterminationist has not come up with the suggestion the slope was used for skiing down by the Germans, or to push victims down to their death, thus sparing them the gassing procedure. Think of all the Zyklon B they would have saved!

A 30° climb would be far too steep even under normal conditions. Let us therefore find out what the area in square meters would be if the angles were 20° or 10°.

SOLUTION: $\tan 20° = .364$

$$\text{then} \quad X = \frac{40}{.364}$$

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	X	=	109.89m
area	109.89 X 2	=	219.78m
	219.78 X 219.78	=	4,8303m^2

The total area of such a mountain of clothes would be almost 5 hectares. Our next solution is to find out the area of a 10°:

SOLUTION:	tan	10°	=	.176
	then	X	=	$\frac{40}{.176}$
		X	=	227.27m
	area	227.27 X 2	=	454.54m
		454.54 X 454.54	=	20,6607m^2

This mountain of clothes would have taken over 20 hectares. Now, where was this immense mountain of clothes located at Treblinka and what about the rest of the 40m high mountains? What about the shoes? What about the belongings the prisoners took with them? What about the suitcases, examples of which are displayed at Auschwitz? If there were several mountains of clothes as high as 40 meters at Treblinka how many other mountains of other articles would have been there?

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Although the Exterminationists orgy in throwing the "Gerstein Statement" into the faces of their opponents and doubters they never want, for obvious reasons, to go into the details about their cherished proof, which makes one wonder just how much trust they really put on their most valuable "evidence."

The interesting part comes however when we try to investigate how large the Treblinka camp was—that is, if there was a camp at the place. The very existence of a concentration camp at Treblinka hinges on mere hearsay and flimsy evidence. It is highly doubtful if there ever was a concentration camp at Treblinka. There are no reliable records available which show this and even Exterminationists themselves inform us that the whereabout of the camp could not be determined after the Soviets took over the place.

As years have passed, the Exterminationists have rigged up[3] various locations purporting to be the location of the camps. In an endeavor to uphold the Extermination theory they have apparently divided Treblinka into two camps, one for labor, the other for extermination. These places are then called Treblinka 1 and Treblinka 2. There is no agreement on which place is which and it all seems to hinge on who asks the question.

The place furthest away from the railroad tracks (one source claims it is located about 1.5 km away, see 1, Vol. 15:1366), by some indicated as Treblinka 2, can be dismissed, that is, if any credence can be placed on the present site. Today the place has the foundation of what purports to be 8 barracks besides two other foundations, one of which was fairly well built and which has a basement. It is not certain however whether the foundations of the 8 barracks were built by the Germans or not. They may just as well, as in the case of Chelmno, have been put there by the "liberators" after the war.

It is apparent however that if there was a camp there, not even one such clothes mountain could have been accommodated at the place. The area is far too small and the presence of the 8 barracks and the other buildings exclude such a huge

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mountain. Besides, the site of the so called "gas chambers" which were located near the mountains of clothes is supposed to have been near the railroad tracks, about 1.5 km away.

It must be admitted however that this place which is located nearer the railroad tracks, looks even more suspicious than the former. From evidence we could gather at the location, there was no proof of such a place at this location.[4]

One (of several) official figures the Exterminationists have given us of the total area for the "death camp" is 13.5 hectares, or 135,000 square meters (33.4 acres). If the camp was in a square the measurements would thus have been 367.4m x 467.4m ($\sqrt{135{,}000} = 367.4$ — see FIG. 3). It may be readily seen that the camp could hardly have contained even *one* such mountain of clothes even if we were to allow an angle of 30°. This camp is also supposed to have contained numerous buildings. A model of it is presented in *Encyclopaedia Judaica* (Vol. 15:1368) which is likely based on conjecture. It does illustrate the point however that the camp had numerous buildings. The mere presence of such a high mountain of clothes would have made it most difficult for the guards to keep an eye on the prisoners, besides, it would necessitate that a fence be built that was even higher than the mountain of clothes, for had the mountain of clothes been close to the fence (in the case of 10° angle it would of course go beyond it), the prisoners could have readily escaped over the fence unless it was higher than the clothes mountain. An angle of 10° would require that the fence surrounding the Treblinka camp would be over 34.3 meters. The whole notion of such a high fence is staggering, to say the least (see FIG. 3). To get the correct measurement of the entire fence, the length of the fence going above the base where the mountain of clothes is meeting, should be added to 34.3m.

The below circle graphs can be used to illustrate the total area which one such mountain of clothes would have taken of a camp having 13.5 hectares. An angle of 30° would require 14.2% of the circle.

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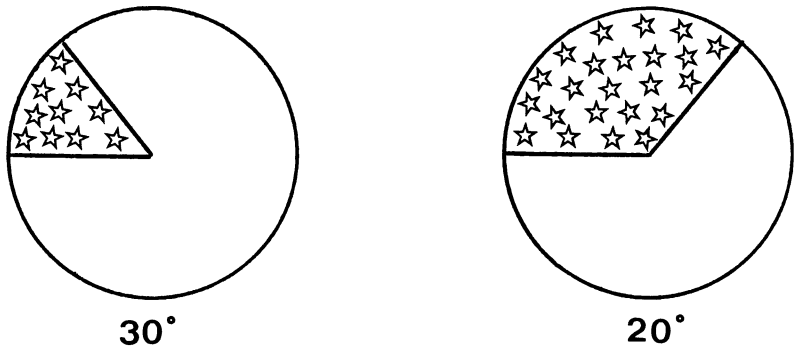

If we take the 10° angle, the area for such a mountain of clothes would have extended the mountain beyond the camp, some 53% or 194.7 meters and require a fence over 34.3 meters. The following graph will illustrate this point nicely if we assume the camp to be in the shape of a square.

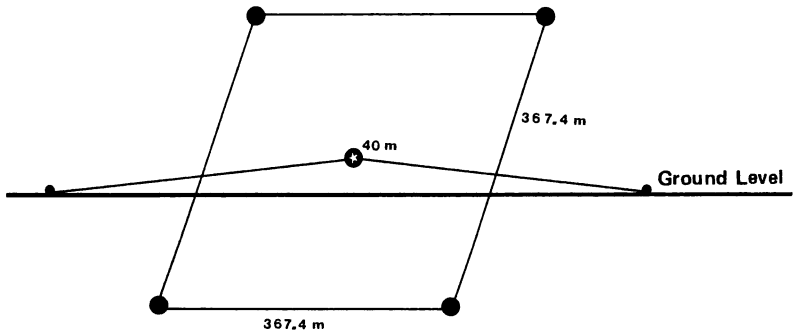

FIG. 5 is based on a measurement that the Treblinka "death camp" had an area of 13.5 hectares (367.4 x 367.4). With an angle of 10° the mountain of clothes would reach 53% beyond the area of the camp. The fence surrounding the camp would have to be over 34.3 meters.

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Similar experiments with measurements can be made on the others camps where the sizes of the camps have been given. Admittedly these figures are for the most times taken out of a clear blue sky, such as in the cases of Treblinka and Sobibor, but the Exterminationists inform us that the methods of procedure and the killing of the victims resembled each other at such places as Chelmno, Belzec, Sobibor and Treblinka.

It is claimed that Sobibor "had an area of 60 hectares" (12:84; 774.6 x 774.6m, or 148.3 acres). This measurement, given to us by the Polish authorities, is a mystery of its own for when we investigated the area in 1978 we could not even determine if there was a camp there and what is shown to us today is a place having an area even less than that of Treblinka. Many of the trees at Sobibor were clearly older than the camp and while we were there they were cutting down the wood all around the place. Quite possibly the area which was cleared had been cleared of trees after the liberation, a method which has been used at such places as Chelmno.[5] The unsuspecting tourist learns nothing about this unless he is determined to make a thorough investigation of his own. As far as we know there never was an extermination or prison camp of any sort at Sobibor and what was there was likely nothing more than a small German military post. There is no evidence whatsoever of an extermination camp at Sobibor and a figure of about 100 x 100 meters should be more than adequate for the present site in making the experiment. Even if the clothes mountain had an angle of 30° it would have reached beyond the "camp."

The Exterminationist Leon Poliakov reports from the Jerusalem Tribunal in 1961 that the method of extermination at Belzec, as reported by Gerstein, "very much resembled the one at Treblinka" (142:411). We are told this also was true in the case of Sobibor, a place Gerstein had not "visited" nor did he "exactly" know where it was located, but which, according to him, had a daily death toll of 20,000 persons, some 5000 less per day than at Treblinka (109:252; 142:412).

Two Polish "authorities" maintain a death rate for Sobibor which almost equals the alleged figure for Treblinka, some

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600,000 (7:248; 12:84). As we are on a guessing journey we may as well speculate that Sobibor also had mountains of clothes. Gerstein had been instructed that one of his duties was to "disinfect a very large quantity of clothing" (142:412).

At Belzec the victims were instructed to "Take all clothing off" (142:414). Likely also here there were mountains of clothes. One Polish authority tells us that this camp "occupied a relatively small area rectangular in shape with sides measuring 275 and 263 metres respectively" (12:81; 7.2 hectares or 17.8 acres). Anyone who has visited Belzec and examined it, recognizes at once how ridiculously small the "death camp" really is and it is a wonder why the Exterminationists would bring this place up in evidence as one of the most elaborate places for extermination ever invented by man.

At the time the Germans were running Belzec the area inside was "camouflaged with branches and young trees," and at the center there was "a clump of trees" (12:81). When we examined the place in 1978, about half of it was forested. It would be interesting to know where even one mountain of clothes could be put in this camp.

In none of these alleged camps do mountains of clothes, 40m high, fit in.

And here are some further observations. If we were to allow one set of underwear to each person, a liberal estimate, counted on the basis of a 30° angle, would be, that, *one* mountain of clothes, 40m high, would contain the underwear of at least 190 million people! The counting of one set of underwear perperson cannot be considered to be too little as Exterminationists sometimes tell us the victims were put naked onto the trains, and if so, then the victims did not have any clothing with them on their arrival at the camps (compare 161:299; RH 17).

It should be evident from the above examples that no person with a sound mind can put any credence to such arrant nonsense as the Exterminationists are repeatedly dishing out to an uncritical public. The Extermination Theory should be placed where it really belongs: in the realms of fantasy. Viewed in this light the whole Theory will unfold as

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a fiction; a mental derangement foisted upon man on a mass scale in this era of "technology and enlightenment."

Footnotes

1) It should be recognized that none of the pictures presented in these sources have any resemblance to such a high mountain of clothes. Some of the pictures are purported to have been taken at Auschwitz-Birkenau. But if the mountains of clothes at Treblinka, a camp which the Exterminationists consider to be a small camp, were 40m high, how high must not the mountains of clothes have been at Auschwitz and Birkenau?
2) Apparently Gerstein was so confused that he did not know that August was not "in winter."
3) A good example of a camp being rigged is Stutthof. In a major Polish Exterminationist authority, published in 1962 it states: "Owing to the fact that Stutthof had no gas chamber installations they [the victims] were generally liquidated by bringing them in the shortest possible time to a 'natural' death." See 12:70. Today at Stutthof however they do show a gas chamber to the visitors. By comparing various photographs of this building it is apparent the building has been altered. Likely the "gas chamber" was rigged up in order to attract tourists. Concentration Camp tourism is now a valuable source of foreign exchange for Poland. There is now a Holiday Inn at Auschwitz, besides numerous smaller hotels and youth hostels.
4) The area has obviously been cleared of trees. The ones still standing at, or near the "Extermination" place are much older than the camp. We are also told the extermination camp was located beside the railroad track. This is not so, at least not today. The best we can say of this place is that the whole area looks suspicious.
5) When we were at Chelmno in 1978 we talked to one of the men who had helped in cutting down the trees after the liberation. When we asked him if this cutting down of trees was not a deliberate attempt to fool the people seeing books tell us this was an extermination camp, the man smiled, and said: "You know—in books everything can be written!" According to his wife, the only thing which was there at the time of the Soviets taking over the place were two barracks. The place was then cleared of trees by the "liberators," foundations were set, all built to give a semblance of a former camp.

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142. *Debunking the Genocide Myth*, Rassinier, IHR, 1978.

The complete Bible Researcher bibliography contains nearly 200 Exterminationist and Revisionist references, and is available from the author.

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Book Reviews

German History From a New Perspective

Charles E. Weber

GESCHICHTE DER DEUTSCHEN by Prof. Hellmut Diwald. 766 pages 16½x24 cm with 837 illustrations (mostly in margins) and 25 maps. Copyright 1978 by Verlag Ullstein GmbH, Frankfurt am Main, Berlin, Vienna: Propylaen Verlag. Price approximately $28.

Professor Hellmut Diwald's *Geschichte der Deutschen* (History of the Germans) represents a milestone in the area of illustrated general histories of the German nation published during the postwar period (1945 ff.).

A combination of three notable features makes this work innovative as far as the writing of history in the German Federal Republic is concerned: Its high quality black-and-white illustrations and maps, which quite effectively reinforce the value of the text, its rather remarkable retrogressive approach, which takes us back to the early tenth century, and above all its text, which is relatively free of the masochistic approach that Germans have had a tendency to take to their own history since 1945. Nevertheless, the book does not deny the problematic aspects of German history, including debilitating conflicts which Germans have had among themselves.

Innovative as the book might be (as far as publications produced in the German Federal Republic are concerned) it has an antecedent. On first examination of the book I was struck by some similarities it has to another book, published in 1944, when the Propylaen Verlag was located in Berlin. This book, Hans Hagemeyer's *Gestalt und Wandel des Reiches* (Form and Development of the Reich), was the last great pictorial history of Germany published before the overwhelming British, American and Soviet forces finally succeeded in crushing the military resistance of a Germany

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to which they accorded not even the minimum of mercy and whose desperate resistance was stimulated by the criminally irresponsible Morgenthau Plan initialed by Roosevelt in 1944. On closer examination I noted that a number of illustrations in Diwald's book were apparently prepared from the very same photographs used for Hagemeyer's book. Even some of the division titles are similar: *Die Salier, Die Sachsen* (p. 733; *Die Zeit der Salier und Sachsen* in Hagemeyer); *Das Staufenreich* (p. 703; *Die Zeit der Staufer* in Hagemeyer); etc.

I shall not dwell on the earlier phases of German history covered by Diwald, that is, from the early tenth century to the time of the approach of World War I. Suffice it to say that these phases of German history are treated in a stimulating, perceptive manner with an important reinforcement by the quality of illustrations for which the Propylaen Verlag has long been justly famous. Rather, I would prefer to concentrate on the more recent phases of German history including the two world wars and their aftermaths and the development of the three republics (Federal, "German Democratic" and Austrian) from what remained of the territory of the Reich. Not only does Diwald devote well over one-third of his space to the period after 1900 or so, but this treatment has encountered loud protests from some quarters. According to a story which appeared in the *National-Zeitung* of 16 February 1979, the Berlin Jewish community was so badly disturbed by the publication of the book that it elicited from Axel Springer (with whom the Propylaen Verlag is associated) an apology and a promise to bring out a strongly modified and "improved" version of the work. In passing, we might note that Diwald devotes a rather **small** amount of space to the history of the Jews in German lands.

Even while concentrating our attention on the period after about 1900 (namely the section entitled *Das Zeitalter der grossen Kriege*, pp. 21-288), it would scarcely be possible to do justice here to Diwald's massive treatment of this period. In our brief space we can merely give a sampling of Diwald's treatment of some important points.

To emphasize the watershed nature of the year 1945, Di-

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wald commences his account with a description of Yalta, with its remote location and almost tropical climate, where three old men brought about a diabolically irresponsible division of the world in February 1945. The naive, illusion-filled approach of the mortally sick Roosevelt to Stalin is described (pp. 21 ff.). The cynical inconsistency of Churchill, on the other hand, is exemplified by his famous remark of 30 July 1952, that (in view of the postwar Soviet policies) the wrong swine had been slaughtered, a mistake made in the course of a war which Britain had declared against Germany on 3 September 1939 and which had cost some 50,000,000 lives (p.116).

As to the spirit which currently prevails in the Federal Republic, Diwald characterizes its citizens as cautious, rather indifferent to intellectual and cultural matters and comparable to persons about to receive or already receiving a pension (pp. 122-123).

As to the doubtful legal basis of the sentences imposed by the Nuremberg Military Tribunal on 1 October 1946, Senator Taft of Ohio is quoted at length. Pope Pius XII is also quoted as expressing his reservations in 1953 about the validity of the trials. Diwald, in fact, devotes much attention to the faulty legal basis of these trials. In subsequent trials of alleged war criminals the Americans, according to official statements, executed more persons than Britain, France and the Soviet Union put together (pages 126-136).

With regard to the German invasion of Poland that began on 1 September 1939, Diwald points out that the Polish recalcitrance toward compromises proposed by Germany on German-Polish sources of tensions was strengthened by a British guarantee of support for the Poles given in the first half of March 1939 (p. 140). When Britain demanded that German forces be withdrawn from Poland within two hours under the threat of a declaration of war against Germany, Hitler was dumbfounded at the prospect of a war with Britain (p. 145).

In April of 1940 German forces were scarcely able to beat to the punch the British forces that had already been assembled for the invasion of Norway (pp. 147-148). Even after the

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outbreak of the war, Hitler repeatedly tried to come to terms with Britain but aid given by Roosevelt to Britain long before December 1941, prevented a compromise that would have lead to the ending of the tragic war between fraternal nations (p. 158).

Notwithstanding the hostility of National Socialism toward Jews, Diwald states flatly (p. 164) that not a single "extermination camp" ever existed in Germany. He also mentions the highly significant fact that on 28 December 1942, Reichsführer SS Heinrich Himmler gave the order that the number of deaths in the concentration camps was to be reduced at any price after a devastating typhus epidemic had broken out in Birkenau (p. 165). Diwald's assertion would seem to be in keeping with a statement published in the *Westdeutsche Zeitung* of 7 February 1979, by an Israeli citizen and former inmate of Auschwitz to the effect that she had never heard of gas chambers there until after her liberation.

Diwald notes the blame which Hitler directed against the Jews for the catastrophic plight of Germany in his will dated 29 April 1945, and mentions the well-known scapegoat theory (p.163). In my view, however, this theory is much too simplistic. After 1918 a great deal of hostility toward Jews was to be found not only in Germany but also Austria, Hungary, the Baltic republics, Poland and Rumania. Many middle-class Europeans perceived Communism and its almost boundless brutality as being a responsibility of the Jews who dominated the Soviet state, especially in its earlier years. Moreover, the highly disproportionate role of Jews in commercial, financial and monetary matters made them vulnerable to widespread blame in those lands where hyperinflations destroyed the assets of the middle classes and caused great embitterment in them. In fact, it is probably no coincidence that the most virulent hostility toward Jews in Europe was to be found precisely in those countries which had had the worst hyperinflations, notably Germany, Austria, Hungary, the Free City of Danzig, Poland, Lithuania and Russia. Let us not forget that after 22 June 1941, advancing German armed forces were welcomed as liberators from the bitterly hated Communist government, especially in the

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Baltic states and the Ukraine, areas which had suffered in extreme measure from the brutality of the Communist leaders. In no event should the widespread European hostility toward Jews during the 1920s and 1930s be thought of as an exclusively German phenomenon, nor one based primarily on ecclesiastical traditions, Catholic or Lutheran. It was an essentially secular phenomenon.

There are some striking omissions in Diwald's treatment of World War II and its blood-soaked aftermaths. I find no reference whatsoever to the Morgenthau Plan, the diabolical scheme that was doubtless responsible for much useless spilling of blood and wasting of economic assets, both American and German. Although there is no mention of Operation Keelhaul as such, many details of the British betrayals of prisoners-of-war who had surrendered to them are given. The Serbs and Croatians, for example, were handed over to Tito, who murdered unbelievably large numbers of them. The British were also responsible for shooting huge numbers of anti-Communist Cossacks who preferred death to being handed over to the Red Army (pp. 123-124). Three German armies left in the Bohemian and Moravian area at the end of the war with about 1.2 million soldiers were put into Soviet camps, where most of them died. Diwald also fails to mention the rather sizable numbers of men recruited in the Low Countries and Scandinavia who fought alongside the German forces in Russia. We tend to forget that almost all of Europe had joined in the crusade against Communism by 1942, a crusade that would doubtless have succeeded without American intervention.

In addition to the Soviet occupation of part of Finland, all of Estonia, Latvia and Lithuania and the eastern part of Rumania by the summer of 1940 (p. 154), Hitler's fear of a coalition of the United States with the Soviet Union, based on information about secret talks between the two powers, was one of the decisive factors which lead Hitler to give the order to invade Russia on 22 June 1941 (p. 157).

With regard to the prewar development of National Socialism, Diwald points out (p. 227) that movements similar to it were to be found in Turkey (under Kemal Ataturk),

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Italy (under Mussolini), Hungary, Yugoslavia and Poland. He could also have pointed out, however, that a number of parallels between National Socialism and Roosevelt's New Deal can be observed, especially with regard to monetary, economic and even artistic policies. Just compare the painting typical of the WPA projects with that which was encouraged by the National Socialists, both of which had a strong tendency to socialist realism.

Diwald devotes little attention to one of the most distinctive and significant aspects of National Socialism, namely the effort to use scientific medical information to improve the genetic quality of the German population. The best exposition of this effort of which I know is found in the book by Professor Otmar von Verschuer, M.D. (1896-1969), *Leitfaden der Rassenhygiene* (Principles of Eugenics), the second edition of which was published by the Georg Thieme Verlag in Leipzig in 1944. Professor von Verschuer, by the way, was a recognized authority in this area even before 1933.

Article 231 of the Versailles "Treaty" had forced Germany to admit responsibility for starting the First World War. Diwald (p. 248) points out that the Nuremberg trials of 1945-1946 were simply a variant procedure used against Germany to attain the same result. No doubt one of the causes of World War I was the outdistancing of Britain by Germany in the fields of industry and commerce (outlined by Diwald on pp. 268-270).

I could find only one factual error made by Diwald, namely the erroneous caption below the illustration on page 211, which mentions the "rapid decline of the German Rentenmark." The Rentenmark, however, was actually the unit which replaced the old Mark, which had become virtually worthless by the end of 1923.

Diwald's terminology in itself is noteworthy. He occasionally uses the word *bolschewistisch*, hardly a fashionable word today. In referring to what is officially called the "German Democratic Republic" Diwald frequently uses the term *Mitteldeutschland*, thus asserting that the lost territories east of the Oder-Neisse Line are also part of the German realm and historical tradition.

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Although Diwald includes no footnotes or bibliography (a frustrating feature), this reviewer cannot escape the impression that the writings of Revisionistic historians in the English-speaking countries might well have encouraged him to have dared a rather fresh approach to German history with a nationalistic emphasis, an approach which would scarcely have been possible as little as five years ago in the Federal Republic, the universities of which are largely permeated with Marxist influences. Examples of such Revisionistic writings are those by Austin J. App (*A Straight Look at the Third Reich* et al.), John Beaty (*The Iron Curtain Over America*), Arthur R. Butz (*The Hoax of the Twentieth Century*), Benjamin Colby (*'Twas a Famous Victory*) and A.J.P. Taylor (*The Origins of the Second World War*).

Since 1945 the atmosphere in the occupation zones of Germany and subsequently in the Federal Republic (see Diwald's introduction, pp. 15-16) has been such that historical writings that did not condemn German historical developments prior to 1945 and use history as a means of self-effacement were not likely to be published. Indeed, it would seem that history in an unbalanced or even falsified form has frequently been used as an insidious weapon in a continued and unrelenting war against the German nation, useful as it might have been in pacifying the Germans to the extent of making them willing to bear the almost Carthaginian conditions imposed on them by the victors. In view of the most recent television series, versions of German history have even been used as a means of psychological demoralization and political manipulation against the majority ethnic components in other countries whose populations are primarily Caucasian. In view of these circumstances, Diwald's work is a significant contribution to German historical writing of the past three decades. It deserves a translation into English as soon as feasible because it could remove the blindfolds from the eyes of many people who would be willing to make impartial assessments of history.

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Dr. Arthur Butz was born and raised in New York City. He received his B.S. and M.S. degrees from the Massachusetts Institute of Technology and his Ph.D. in Control Sciences from the University of Minnesota in 1965. In 1966 he joined the faculty at Northwestern University, Evanston, Illinois, where he is now Associate Professor of Electrical Engineering and Computer Sciences. Dr. Butz is the author of *The Hoax of the Twentieth Century*, the most scientific revisionist work on the Holocaust to date.

Dr. Robert Faurisson was born at Shepperton, near London, in 1929, to a French father and a Scottish mother. He was educated in Singapore, Japan, Marseille, and in Paris at the Sorbonne, where he received his doctorate in 1972. After a short spell teaching at the Sorbonne, Professor Faurisson became Associate Professor in French Literature at the University of Lyon-2 in central France. He specializes in the appraisal and evaluation of texts and documents.

Louis FitzGibbon is the author of the finest book on the Soviet murder of 15,000 Polish officers in 1940—*Katyn* (recently re-published by The Noontide Press). He was chairman of the Katyn Memorial Committee in London, which brought about the erection of the Katyn Memorial. Mr. FitzGibbon also designed the monument. He is fluent in the Polish language and is very highly regarded amongst Polish expatriate communities on both sides of the Atlantic. He is currently an executive with a commercial company in London. He is the half-brother of the Exterminationist writer Constantine FitzGibbon, who translated the Rudolf Hoss "autobiography."

Dr. Austin App is a prominent figure in the German-American community. Dr. App was born and raised in Wisconsin, and gained his M.A. and Ph.D. in English Literature from the Catholic University in Washington, D.C. He has taught at many Catholic and secular colleges in the East, and has served on the committees of many German-American and anti-Communist bodies. He is the author of many pamphlets debunking the Holocaust, and is regarded as an expert on many aspects. He has worked in liaison with the late foremost revisionist, Dr. Harry Elmer Barnes.

Udo Walendy runs the German revisionist publishing house Verlag für Volkstum and Zeitgeschichtsforschung. Mr. Walendy is the translator and publisher of the German edition of the Butz book *Der Jahrhundert Betrug*. He has written many revisionist works in his own right, including a unique analysis of fake atrocity photographs. The Walendy family were expelled from the German eastern territories by the Communists. Mr. Walendy was a college teacher before his involvement in publishing.

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Ditlieb Felderer is one of four refugee children who were all born in different European countries. He himself was born in Innsbruck, Austria, in 1942. The family eventually found refuge in Sweden, where Mr. Felderer now lives with his Filipino wife. In 1959, Mr. Felderer became converted to the Jehovah's Witnesses faith, and went on extensive evangelizing tours of North America. He first became interested in the "Holocaust" when researching an article on the treatment of the Jehovah's Witnesses during the war. After comparing the Exterminationist and Revisionist views, he was at once converted to the latter. He now runs his own magazine and publishing house *Bible Researcher*, and organizes Revisionist tours of Poland every summer.

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